A General CHALLENGE TO ALL THE *Antipædobaptists.*

By GILES SHUTE of *Limehouse.*

LONDON,

Printed by *J. R.* and are to be Sold by *Nathaniel Hiller*, at the *Prince's-Arms* in *Leaden-Hall-street*; and at the Authour's House in *Limehouse*, 1696.

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BRITISH MUSEUM

Introduction.

MY dearly beloved Brethren and Christian Friends, I humbly make bold to inform you with the occasion of my Writing at this time, on this Subject following. But,

First of all, I must beg leave to acquaint you that I formerly Writ an *Answer* to Mr. *Hercules Collin*'s Book, which he Writ against me because I Vindicated Infants Baptism.

Secondly, I Writ an *Answer* to Mr. *Benjamin Keach*'s Book, on the same Subject.

Thirdly and lastly, I *Answered* a late Book of Mr. *Benjamin Dennis*'s.

And because neither of these being *Answered*, I thought to have been silent and Writ no more on this Subject, having so clearly and so fully confuted their Principles, as that neither of these Three Great Champions could *Answer* me, nor vindicate their own Principle and Practice: But

yet notwithſtanding, about the Spring of the laſt Year, I received a Letter by the Penny-poſt, without either Name or Date, with an Incloſed Book, ſtiled, *An Apology for Mr. Shute*, on the Head of Eight pages of the ſaid Book; but in the Title-page it is, *Serious Reflections upon Infants Baptiſm.* And this nameleſs Gentleman which ſent me the Letter, did in effect dare me to *Anſwer* the ſaid Book and his Letter, becauſe he gave me a Direction where to ſend it: But I know better than to *Anſwer* them privately in hugger-mugger by Writing. And therefore when I had peruſed the Book, I thought it ſafer and properer to *Anſwer* both the Book and the Letter publickly in Print, to prevent Miſ-repreſentations, which ſome people are apt to make, if there be not a ſpecial care taken to prevent them: And alſo it may be beneficial to others, that are not wilfully blind. But I had ſo much buſineſs upon my hands then, and long after I received the ſaid Letter and Book, that I could not *Anſwer* it ſo ſoon as otherwiſe I would have done, though I do own that the ſaid Book was printed the Year before it was ſent me; but I did not think it worth my while to *Anſwer* ſuch a Collection of Impertinencies, as I ſhall

(with

(with Gods assistance) make it appear to be before I have now done with it. But seeing this unknown Person hath thus dared me unto it, I could do no less than give an *Answer* therunto.

The Gentleman began his Letter thus, *viz.*

Mr. *Shute*,

I *Happened to see a Book of yours, Intituled*, Infants Baptism proved: And the Mode of Baptism to be by Sprinkling; *In which Book I find you have made many peremptory Challenges to the* Anabaptists, (*as you call them*) *the which I question not you may have Answered sufficiently. But not to meddle with any of them, or any part of the Book in which you laboured to prove your Tenet not only different from the best Authours upon that Subject, but also you wrest many Scriptures concerning Sprinkling against and from their true genuine signification. I know what I could say concerning those Points, but a Piece coming to my hand upon that Subject doth justly stop my mouth; The Title is*, Serious Reflections upon Infants Baptism, &c. *The Authour whereof I have seen, but do not well know him; a young Man he is; But the Piece notwithstanding is very copious, and perti-*

nent to the Case: I having read it with great satisfaction, I now send it to you; and pray read it with Christian Impartiality, and then I question not it may tend to your good. The Piece it self bespeaks its own Commendation, and needs not any farther Apology, as many of your own Judgment that have read it will testifie; for it is sober, ingenuous, and as plain as the Subject will admit of.

Here is a very heavy Charge laid upon me, *viz.* wresting the Scriptures; and a very high Encomium given to the Book: From whence we may observe several things of note in this part of his Letter.

1. In the first place I observe that he is troubled at my many peremptory Challenges (as he is pleased to call them) to the *Anabaptists.*

2. He is displeased because I call them *Anabaptists.*

3. He questioned not but that my many peremptory Challenges would be *Answered* sufficiently; which indeed is that I have long expected; but I find now upon mature deliberation, that silence is the best *Answer* that they are capable to give unto it.

4. He hath charged me with wresting the Scriptures; but I find by him, that he is

is better and readier at Charging than Proving; for if he, or any one else of their own Opinion, could have proved it upon me, why did they not do it? especially when I gave them so many peremptory Challenges thereunto, as he himself doth own, and is troubled at them.

5. He saith I laboured to prove my Tenet different from the best of Authours on that Subject.

This is not only an old cunning Device of the *Anabaptists*, but also a very common one, as may be observed in most of their Writings in defence of their Principle; for by this their Insinuation they endeavour to set those that oppose their Principles one against another: But that will not do with persons that have their Eyes open.

6. He seems to threaten me with what he could have said concerning those things which I Writ in *Answer* to Mr. *Dennis* s Book; but why doth he not say it, or somebody else for him? It is pity the opportunity should be lost. But this I must needs say, That I never knew any one of his Perswasion but what would say all that he could in defence of their Principle; aye, and more than ever they could justifie or prove to be true to boote: And I do

not ſpeak this altogether without book; for I have proved it publickly in print upon ſome of the chiefeſt Sticklers among them.

7. In the ſeventh place I find by his own confeſſion that he can ſay no more than what is ſaid already in the Book that he ſent me; for if he could, why doth he ſay that the ſaid Book juſtly ſtopt his mouth? But in my opinion this is no good Logick, which is the more to be wondred at being it came from ſuch a learned perſon as this Gentleman by his Letter he ſent me ſeems to be.

8. He would fain have the Book aforeſaid admired for Three things.

1. For the Youngneſs of the Anthour; for ſaith he, *A very young Man he is.*

2. He would have it admired for its *copiouſneſs.*

3. For its *pertinence: He is a very young Man; but the Piece notwithſtanding is very copious and pertinent.* This may paſs for a ſtrange miraculous thing among many people; but it muſt be among ſuch as know no better.

9. He would fain make me believe by the Letter he ſent me, that many of my

Perſwaſion

Perſwaſion are ready to atteſt their ſatisfaction they received by reading the aforeſaid Book, and to render their commendation thereof; for ſaith he, *The Piece it ſelf beſpeaks its own Commendation, and needs not any further Apology, as many of your own Judgment that have Read it will teſtifie.*

But I believe he cannot give an inſtance of one Proſelyte that ever it made; which had it been true, there muſt have been many; for what a Man is ſatisfied in, and gives his commendation of, he muſt be reconciled unto; and what more can be requiſite to make a Proſelyte than this?

10. And laſtly: He hath given the ſaid Book a very high Encomium; but before I have done, I ſhall make it appear by ſome of the Arguments therein, and by the Judgment of the ſacred Scriptures, that he is miſerably miſtaken in his Judgment; For how can he ſay that the Piece is ſober and ingenuous, whereas in the very Front of his Introduction there is fixed a fallacious ironical Declaration, namely, *An Apology for Mr. Shute*, when there was no ſuch thing ever intended, or to be found in all the Book; but being in favour of their Principle, though a notorious Falſehood,

yet he counts it ſober and ingenuous. I doubt not but by Gods gracious Aſſiſtance, I ſhall be inabled to give this Book ſuch an *Anſwer* as all our Opponents ſhall not be able to gainſay nor reſiſt, as much as it is now admired by them.

A

A General CHALLENGE TO ALL THE *Antipædobaptists.*

Friend unknown,

YOUR Letter, with an inclosed Book, I received, namely, *An Apology for Mr. Shute.* You desired me to read it with Christian impartiality, and then you questioned not but it might tend to my good: Sir, I have read it with Christian impartiality, and all the good I find by it is, to give me a fair opportunity further to expose your erroneous Principles to the view of all sober judicious Christians.

But by the way, before I proceed, give me leave to tell you, that I do not believe the Young man to be the sole Authour of this Book, which you and your Party would

would make the world believe him to be and that for ſeveral Reaſons; but I will name but one, and that is an infallible one, *viz.* Becauſe he is not ſo well skilled in thoſe Tongues as the Authour of the ſaid Book ſeems to be; for a Friend of mine asked him long ſince this Book was written, whether he could ſpeak *Latin*, and his anſwer was, that he could not; ſo that it ſeems as if he had been impoſed upon. But however, it matters not to me who was the Authour of it. I find this Gentleman doth mightily extol and admire it; but that is no new thing for Men to admire that which favours their own Principles, right or wrong, true or falſe; for in many caſes, Ignorance is the Mother of Admiration; and I muſt tell him plainly, Let Men admire it how they pleaſe, I am ſure God abhors it, becauſe he is a God of Truth. But the firſt ſtep that is taken in this Book, is an ironical Falſhood; for ſaith he, *An Apology for Mr. Shute*, whereas there was no ſuch thing ever intended, nor can be found in all the Book. And this is the ſober ingenuous Piece which this perſon would fain have people believe it to be; but this is a moſt abominable iniquity, for any perſons profeſſing Chriſtianity to be guilty of exhibiting ſuch a notorious

untruth

untruth in the Face of God, Angels, and Men; but the damage is not to me, but to themſelves. But this by the way. Now to proceed.

1. In *pag.* 5. of the pretended *Apology*, he affirmeth that *the Goſpel-Church is built upon the Foundation of Actual Faith in Chriſt*: And to prove it to be ſo, he hath quoted *Mat.* 16. 18 and *Mat.* 3. 8, 9. The former Scripture of theſe I will make uſe of to confute this Errour. We muſt conſider that the Church of God hath a two-fold Foundation, namely, Perſonal and Doctrinal.

1. I ſhall prove the Foundation of the Goſpel-Church to be the Perſon of Chriſt; in *Mat.* 16. 18. *And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it.*

This is upon Chriſts Perſon, which *Peter* confeſſed to be the Son of the Living God, who is the Rock of Ages, againſt whom Satan could never prevail; but not upon the Acting of *Peter*'s Faith. Pray mark what our Saviour ſaid unto *Peter* afterward in the very ſame Chapter, *ver.* 23. *Get thee behind me, Satan, thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men.*

But

But in *pag.* 56. this Authour saith thus, *viz. What an Exercise was the Disciples unbelief to Christ*, Mat. 27. 17 ?

Pray where was the Foundation of the Gospel-Church then, when they were all thus exercising unbelief, *Mat.* 27. ? For if this Position of his be true, then the Gospel-Church ceased to be on its proper Foundation: And where was the Foundation of the Gospel-Church, when all Christs Disciples were in such a deep sleep as that they could not watch with him but one Hour, *Mark* 14. 37, 40, 41. ?

3. Where was the Foundation of the Gospel-Church, when *Peter* denyed our Lord and Saviour, and all the rest of his Disciples forsook him and fled? as in *Mark* 14. 50. 68, 70, 71, 72. The Foundation of the Gospel-Church is a fixed Foundation which can never be moved nor altered.

2. Let us see what *Mat.* 3. 8, 9. will afford them in favour of this their Position, which is as followeth:

Bring forth therefore fruits meet for repentance.

And think not to say within your selves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

This

This is altogether incoherent, and no more for their purpose than *Mat.* 16. 18.

2. I will prove that the Foundation of the Gospel-Church is on Christ personally, out of the Old Testament.

Isa. 28. 16. *Therefore thus saith the Lord, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth, shall not make haste.*

Here you may see the Foundation of the Gospel-Church, namely, Christ, and Actual believing distinct one from the other.

But the Apostle hath clearly confuted this Errour, and put it out of the reach of all Controversie, in 1 *Cor.* 3. 11. in these words, *viz. For other foundation can no man lay, then that is laid, which is Jesus Christ.*

2. I shall prove Christ to be the Foundation of the Church doctrinally as well as personally, as in *Eph.* 2. 20, 21. *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; In whom all the building fitly framed together, groweth unto an holy temple in the Lord.*

The Church was built upon the Doctrine of the Prophets in the Old Testament-time,

time, and Christ was the chief and precious Corner stone then, *Isa.* 28. 16. And it is built upon the Doctrine of the Apostles in the New Testament-time, and Jesus Christ is the chief Corner-stone also. Which clearly proves the state of the Gospel-Church to be the very same now, as it was under the Old Testament-Dispensation, though under another Administration; for the Apostle saith they are *fitly framed together*; aye, *and they did all eat the same spiritual meat, and drank the same spiritual drink*: (*For they drank of that spiritual Rock that followed them: and that Rock was Christ.*) And they were also a baptized Church, deny it who dare, 1 *Cor.* 10. 1, 2, 3, 4. for they *were all baptized unto Moses in the cloud, and in the sea*; and *Moses* was a Type of our Redeemer Jesus Christ.

2. The Foundation of the Church, namely, Christ, is the object of true saving Faith. Therefore to make the acting of Faith the Foundation of the Church, is to place the acting of Faith in the room of the object of Faith, which is impossible; for Faith must have an object before it can act. Therefore this Notion of our Opponent's is absurd and ridiculous.

Thus

Thus I have utterly confuted this Notion, by proving that the Gospel-Church is built upon Christ himself personally and doctrinally, and not upon Mans acting Faith upon Christ; which latter is a Christians Duty, but the former is a more surer Foundation, unto which alone we do well to take heed.

3. In the third place, what is the reason our Opponent broacheth this Error, namely, to assert That the Gospel-Church is built upon Mans actual believing in Christ? The grand Reason is this, namely, To exclude the Infant-seed of believers from Baptism and Church membership; which could they do, they would gain the point: But that they can never do, so long as these Scriptures following are in being.

1. The first is in *Mat.* 21 43. *Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

2. In *Mat* 8. *And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.*

This

This Kingdom of Heaven is the Gospel-Church, and these Children thereof were the *Jews*, who were all, young and old, Children of the Kingdom by vertue of their Covenant-relation to *Abraham*, with whom God made the Covenant. But it may be objected, What is this to the proof of the Infant-seed of Believers Church-membership now among us *Gentiles* ?

To which I answer, I will make it appear to be very apposite.

1. As these unbelieving *Jews*, and all their children, were once Members of the visible Church of Christ, or Children of the Kingdom, and were excommunicated and cast out of the Church; so all the believing *Gentiles*, and their children, which were those many that God said should come from the East and West, *&c.* were taken into the Church, or Kingdom of Heaven in their room, and grafted in among the believing *Jews* and their children: *Rom.* 11. 17. *And if some of the branches be broken off, and thou being a wild olive-tree, wert graffed in amongst them, and with them partakest of the root and fatness of the olive-tree.*

Now can there be a clearer Proof than this? For here the unbelieving *Jews* and their children were cast out and broken off,

off, and the believing *Gentiles* and their children graffed in amongst the believing *Jews* and their children, that stood in the Covenant. Pray take me fair; for I do not say they were cast out of the Covenant of Redemption: they never were in it; for had they been in it, they could never have sinned themselves out of it, as is clear from these Two Scriptures, 1 *John* 2. 19, 20, 21. *Psal.* 89. 31. to 35.

2. Observe what our Saviour saith in particular concerning Childrens Church-membership, in *Mat.* 19. *Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.*

But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven. That is, The Church, or Kingdom of Heaven, doth consist very much of little children; and therefore they ought not to be forbid coming, or being brought, unto Christ. And for my part, I know of no other Gospel-Ordinance wherein children can be brought unto Christ, so properly as by Faith in the Administration of the initiating Seal of the Covenant, namely, Water-baptism. I do not exclude all other Ways, but I look upon this to be the chief.

Deut.

Deut. 23. *The children that are begotten of them, shall enter into the congregation of the Lord.*

Thus you see the *Jews* Children were Members of the Church under the Law; and the Infant-seed of Believers do make the same Figure in the Gospel-Church, as the *Jews* children did under the Ceremonial Law; and they have the very same Promise belonging unto them, in *Acts* 2. 39. and in Gods account they are holy children, 1 *Cor.* 7. 14.

3. The State of the Church is the same now as it was from the beginning, and ever will be to the end of the world, tho' the Frame of the Church is now under a more glorious Dispensation, and will yet be abundantly more glorious when Antichrist's Kingdom shall be destroyed, and the *Jews* converted, 2 *Thess.* 2. 8. and *Rom.* 11. *Then the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound,* Isa. 30. *In that day shall there be upon the bells of the horses,* HOLINESS UNTO THE LORD, Zech. 14.

But

But this doth no way exclude the Infant-seed of Believers from being Church-members; for if it did, then these Two Absurdities would necessarily follow as the consequence thereof.

1. The State of the Church could not be the same. And,

2. The Frame thereof would be infinitely worse under the Gospel, than ever it was under the Law.

Thus I have overthrown and razed this designed new Foundation of our Opponent, to cast out and exclude the Infant-seed of Believers from Church-membership and Baptism.

3. Saith our Authour in *pag.* 7. *It is by Faith that we apprehend the Death, and Sufferings, and Resurrection of Christ, as ours whereof Baptism is a Sign, and not that we are invested into so an inestimable Priviledge barely by Baptism. In a word: It is Faith onely that gives us an interest in Christ, and consequently in the Priviledges bestowed by Christ. Moreover, without Faith it is impossible to please God; But all the Infants that are baptized, I dare presume to say, have not Faith.*

Here are several things to be noted from these Positions. 1. It is by Faith Christ is to be apprehended. 2. It is Faith that

that gives us a propriety in Christ, and all the Priviledges purchased by him. 3. Baptism is but the Sign thereof. 4. We are not invested into those inestimable Priviledges barely by Baptism. 5. It is Faith only that gives us an Interest in Christ, because without Faith it is impossible to please God. 6. And lastly: It may very safely be concluded, that all the Infants that are baptized have not Faith. All these Positions I do not only assent to the truth of them, but also consent thereunto: And therefore no Soul whatsoever can ever be saved without the Grace of Faith.

4. In *pag.* 53. saith our Authour thus, *He only shall be delivered from the condemning Sentence, that hath a real Interest in, and union unto, Jesus Christ.*

This is very true, I own it to be so: Therefore without a real Interest in Christ, and that by Faith, there can be no Salvation.

5. And lastly: In *pag.* 33. saith he, *But the standing in the Church now is not by Birth Natural of any Parents; no, not of Abraham himself, unless there be Faith in the persons themselves, the which excludeth Infants.*

This is a very hard Sentence upon poor dying Infants.

Now

Now let us ſum up theſe three Poſitions, and dilate upon them, and ſee what they will afford us.

1. Saith he, *It is Faith only that gives an Intereſt in Chriſt.*

2. *He only ſhall be delivered from the condemning Sentence, that hath a real Intereſt in, and union unto Jeſus Chriſt.*

3. And laſtly: *Unleſs there be Faith in the perſons themſelves, they have no ſtanding in the Church, which excludes Infants.*

That is, becauſe their Principle will not allow them to be capable of receiving the Grace of Faith.

1. It is Faith only that gives us an Intereſt in Chriſt; ſo that no Soul whatſoever can be ſaved without the Grace of Faith; for if he ſhould, it would be without an Intereſt in Chriſt, which is impoſſible; for if none can be regenerated, ſanctified, nor ſaved, without an Intereſt in Chriſt, and that only by Faith, then dying Infants muſt have Faith, or they can never be ſaved.

But none can be regenerated, ſanctified, nor ſaved, without an Intereſt in Chriſt, and that only by Faith: Therefore dying Infants muſt have Faith, or they can never be ſaved. It is true as our Authour ſaith, It is Faith only that gives an Intereſt in Chriſt.

Christ. So that the best construction that can be made of their own Arguments, is this, namely, If any dying Infants are saved, it is without an interest in, and union unto Christ.

2. If none can be freed from the condemning Sentence without personal Faith, then dying Infants must have Faith, or they cannot be freed from the condemning Sentence. But none can be freed from the condemning Sentence without personal Faith: Therefore dying Infants must have personal Faith, otherwise they must fall eternally under that Sentence; the very thoughts of which is grievous and dreadful.

3. If *none can stand in the Church unless there be Faith in the persons themselves*,

Then say I, in answer unto it, Much less shall any be able to stand before God in the Day of Judgment without the Righteousness of Faith. But our Authour concluded that Sentence thus, *viz.* [*which excludes Infants*,] against which I must enter my solemn Protest, because thereby he excludes all dying Infants from eternal Life and Salvation.

4. And lastly: If it be impossible to please God without Faith, then dying Infants must have Faith, or they cannot be saved.

ſaved. But it is impoſſible to pleaſe God without Faith : Therefore dying Infants muſt have Faith, or they cannot be ſaved; for God will ſave none but ſuch as he is well pleaſed with, and fully reconciled unto through Faith in his Son Chriſt Jeſus our Lord, 2 *Cor.* 5. 19.

Thus you ſee by the very ſame Arguments he hath uſed for to exclude the Infant-ſeed of Believers from Baptiſm and Church-memberſhip, he hath excluded them from Eternal Life and Salvation: But I have turned their own Arguments upon them, and confuted their Principles without ſtraining of them in the leaſt meaſure or degree.

4. In the fourth place, to be plain with them, I am prone to think they have not a good underſtanding of the nature and tendency of the Grace of Faith, becauſe they ſeem to look upon it to be partly by ſome prequalification in and by the Creature ; for otherwiſe they would never preſume to deny young Infants to be capable of receiving the Graces of the Spirit in their Infancy.

1. I fear they do not rightly underſtand what the Grace of Faith is.

2. They do not underſtand how it is wrought.

3. They do not underſtand the nature and operation of Faith.

4. And laſtly: They do not rightly underſtand who is the Author and worker of it; and therefore I ſhall give them the beſt inſtructions I can, (with Gods aſſiſtance) for the illuminating their underſtandings, and the rectifying their judgments, and the Lord bleſs and ſanctify it unto them all.

And for the clearer underſtanding of it, I ſhall make uſe of this Method following.

1. Firſt of all I ſhall ſhew what the ſin of unbelief is, which is diametrically oppoſite to the Grace of Faith.

2. I ſhall ſhew how it came to ſubjugate Man under its power and dominion

3 And laſtly: I ſhall expoſe the Author of it.

1. In the firſt place unbelief is ſpiritual death; for all thoſe that are under the dominion of unbelief are ſpiritually dead; for it was unbelief that brought ſpiritual death, as well as natural, upon all the Poſterity of *Adam*; and this was that death which reigned from *Adam* to *Moſes*, *Rom.* 5. 14. Unbelief is the Father of the ſecond death; for had it not been for the ſin of unbelief, the ſecond death could never

never have had any power over any one Soul in the whole World; for there is never a sinner in Hell but what was brought there by the power of unbelief, *John* 8. *If ye believe not that I am he, ye shall dye in your sins.*

2. Spiritual death broke in and seized upon Man through the Fall by unbelief, as in *Gen.* 2. *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely dye.*

Rom. 5. *Wherefore, as by one man sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned.*

3. And lastly: Satan is the Authour of unbelief; for he came to the Woman, and said unto her, *Ye shall not dye; but if ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil.* They did not believe what God had told them before, but hearkened to the delusions of Satan, and did eat of the forbidden Fruit, and so the Threatning took place, and was executed upon them in the very same moment of their Rebellion; for spiritual death seized upon them both, and slew them, and so they lay dead under the power of unbelief, and all their Posterity

in them vertually: So that the Devil is the Authour of Unbelief.

Thus you ſee in part what unbelief is, and what miſchief it hath done; for it is that which brought in ſpiritual, natural, and eternal death, upon Mankind, and the Devil was the Author of it.

Having thus premiſed theſe Things, I come now to ſhew what the Grace of Faith is.

1. In the firſt place ſaving ſanctifying Faith is a Spark of Celeſtial Fire inkindled by the breathing of the Holy Ghoſt in the Soul of an elect ſinner in the work of Regeneration, that can never be extinguiſhed, in which the Soul is wholly paſſive.

3. Saving Faith is the Image of God, impreſt upon the regenerated Soul; for it is that which aſſimilates him to God his Maker; for the more Faith any Believer hath, the more holier in heart and life he is, and the clearer the Image of God appeareth on him.

3. And laſtly: Saving Faith is the Life of God reſtored unto the Soul; for by the Fall Man loſt this precious Jewel, namely, ſpiritual Life; *for as in Adam all dyed, ſo in Chriſt ſhall all be made alive*: And this Life is maintained and upheld by the Spirit of God that begets it. By Faith the

the Soul lives upon God in Christ, and fetcheth all from God through Christ which he stands in need of; and as this precious Jewel was lost by the Fall of *Adam* thro' unbelief, so it could never be regained nor recovered but by Faith in our Lord Jesus Christ, *Rom.* 5. *Therefore as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.*

2. I shall shew how the Grace of Faith is wrought in the heart of an elect sinner.

1. In the first place, as spiritual death came in by the Fall through the demerit of the first *Adam* by unbelief,

So likewise spiritual Life is restored again to Gods chosen People, through Faith in the Righteousness and Merits of our Lord Jesus Christ, the Second *Adam*, Rom. 5. 17. *For if by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.*

Ver. 21. *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ.*

2. Saving Faith is everlasting Life, begun and wrought by the Spirit of Christ in the heart of an elect sinner in this world, *John 3. He that believeth on the Son, hath everlasting life.* But suppose he doth not believe on the Son of God? Why, the Text telleth us, he *shall not see life.* And is that all? O no! *but the wrath of God abideth on him*; and nothing can remove it from him, but Faith in our Lord Jesus Christ.

3. And lastly: God intrusted the first *Adam* with spiritual Life in his own hands before he fell; but Satan and unbelief quickly robbed and deprived him of it: But now (blessed be God) it is lodged in an infallible Hand, in the Hand of the Second *Adam*, the Mediatour of the New Covenant, *Col. 3. For ye are dead, and your life is hid with Christ in God.*

When Christ who is our life, shall appear, then shall ye also appear with him in glory.

Can there be any security like this! to have this Life hid with Christ in God? Nay, Christ is our Life. *Adam* in Innocence had not his spiritual Life so well secured; for if it had, he could never have fallen and lost it. So that the Life of the Believer is better and more secure now than ever *Adams* was in Innocence.

Again,

Again, the Apostle saith in *Gal.* 2. *I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*

And thus the spiritual Life, which was lost through unbelief by the Fall of the first *Adam*, is regained through Faith in our Lord Jesus Christ, the Second *Adam.*

3. I will shew something of the nature and operation of Faith.

1. First of all; True saving Faith ever worketh by Love; the Love of God is the *primum mobile* of all our Mercies; for it is the Love of God the Father sets faith on work in the souls of the Elect, and makes a through change therein, *John* 3. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish, but have everlasting life.*

2 It is called the Faith of the operation of God, *Col.* 2. 12 It is God that influenceth it, and causeth it to operate.

3 It is by Faith in Christ Jesus that an elect sinner partakes of the divine Nature, and so he comes to be made meet to partake of the inheritance with the Saints in Light.

4. Faith is the uniting Grace, it is the very bond and ligament of union with Christ, it joyns the Son of God and the soul of an elect sinner together, *Eph. 4. Till we all come in the unity of faith, and of the Son of God*, &c. By the Fall we were all separated from Christ, as he is God through unbelief; for we were alienated from the Life of God; but all that have saving faith wrought in them, have the Life of God in them.

5. There is no saving knowledge of God to be acquired but by faith in Christ Jesus; *For this is life eternal, to know thee, the only true God, and Jesus Christ whom he hath sent.*

6. All the elect of God, old and young, are or shall be begotten and born of God through Faith, *John 1. 12, 13. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Gal. 3. *Ye are all the children of God, by faith in Jesus Christ.*

They are Gods Children by adoption and regeneration; Therefore all those that have no Faith, nor never shall have, are

none

none of the children of God, but are children of the Devil by unbelief, and in a state of spiritual death and condemnation. Therefore dying Infants must have Faith, or they cannot be saved, because unless they have faith, they are none of the children of God; for all that are destitute of the grace of faith, are destitute also of spiritual life; but all that have saving faith, are passed from death unto life, *John* 5. 24

7. And lastly: Jesus Christ himself is Eternal Life unto all the Elect of God, 1 *John* 1. 2. *For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and is manifested unto us.*

And the Apostle saith, That *God hath given unto us eternal life, and this life is in his Son.*

That is, in Christ Jesus the Son of God; and at his disposal, as in *John* 17. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

And this Life is the grace of faith. So that it is Christs Life, and Christs Faith also, and is derived from God the Father through him on all the elect; for God is the Original and Fountain of Life, *Prov.* 14.

4. And lastly: To crown all that hath been said on this account,

1. God is *the authour and finisher of our faith*, *Heb.* 12. 2. For it is *the faith of the operation of God*, Col 2. 12.

2. True saving Faith is a divine Quality, infuled into the Soul by the holy Ghost in the work of Regeneration, and it stands not in the wisdom of Men, but in the power of God, neither is it acquired by humane Learning and Parts, nor by Maturity of years.

3. Faith is not of our selves, it doth not grow in Natures garden, it is the gift of God, and God can bestow this gift upon whom he please, and when he please; God may bestow it upon an Infant in the Womb, or in the Cradle, and deny it to the worldly-wise and prudent; for all the elect are passive in the reception of it; therefore a young babe is as capable of receiving spiritual life, as any adult person is whatsoever.

4. True saving sanctifying Faith is a Ray or Beam of divine Life, proceeding from God the Father, through Christ the Mediatour, and hath God in Christ for its Center, which doth ever propend the Soul to God ward when it is in exercise, like as the Flower-de-luce-Point in the Mariners

ners Compaſs doth alwayes point to the North Pole, or Star, even ſo doth this bleſſed Flower-de luce, namely, the grace of Faith, in the Soul of a Believer ever point unto God the Father, through Chriſt the Star of *Jacob* its proper Center, who as the Loadſtone draws all the Elect of God unto him.

John 12. 32. *And I, if I be lifted up from the earth, will draw all men unto me.*

5. And laſtly: Where ever God beſtows the grace of Faith, there he beſtows all the reſt of the graces of the Spirit, and they are all habitually in conjunction in the firſt moment of Regeneration, which denominates that Soul to be a Believer, though he ſhould never act Faith, but be taken even from the very womb of regeneration into Eternal glory; for God is not only the Authour of all grace, but the Worker of it alſo, *Iſa.* 26. *Lord, thou wilt ordain peace for us: for thou alſo haſt wrought all our works in us.*

Phil. 2. 13. *For it is God that worketh in you, both to will and to do of his good pleaſure.*

And if God will work, who can let it? for it is in him we live, move, and have our ſpiritual being as well as our temporal, who worketh all things according to the counſel

of

of his own Will by his Spirit that dwelleth in us.

Therefore, for any persons to affirm, That young Infants are not capable of receiving the grace of Faith, in which everlasting Life is conveyed into the Soul, even in this World, is to despise and disparage the preventing Grace of God, and limit the Holy One of *Israel*, and confine his free grace to years of discretion and maturity; so that by their Principle, they do make the way to Heaven so straight, and the gate so narrow, that it is impossible for any dying Infant ever to enter in, and be saved.

1. Thus I have shown what saving Faith is.

2. How it is wrought.

3. How it operates in the Soul, and what effects it doth produce.

4. And lastly: That God is the Author and Finisher of it.

For my part, I admire how our Opponents can stand it out against all these Fundamental Truths which are so contrary to their Principles; Therefore I exhort them all in the Name of God to consider seriously of these Things.

2. The Grace of Faith intituleth persons to great Honour and Dignity.

1. God

1. God is their Father, and they are his Children

2. They are Heirs of Glory, Joynt-hears with Christ.

3. Heaven is their inheritance.

4. They are Heirs of the grace of Life.

5. And lastly: God hath delegated and appointed all the heavenly Host of Angels to be their guard in their life-time, and at their death. This honour have all the Saints, great and small, infants and adult persons, as do plainly appear by these following Scriptures.

1. The holy Angels attend them, and minister for them in their life.

Psal. 91. *For he shall give his angels charge over thee, to keep thee in all thy ways.*

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Mat. 18. *Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

For

For the Son of man is come to save that which was lost.

Here it is said, ——*the Son of man is come to save that which was lost*; but in *Luke* 19. 10. there it is said, *For the Son of man is come to seek and to save that which was lost.*

Here are several things to be observed as we go along

1. This Text in *Luke* I humbly conceive respects adult sinners, who are not only lost by Original sins, but also are wandered and lost by actual transgressions; for they are compared to lost sheep, in *Luke* 15. that wander about after they are lost; they do not continue in the place where they were first lost.

2. But secondly, those in *Mat.* 18. I conceive to be young infants, that are only lost in a state of Original depravation, who are compared to the womans lost piece of silver in the aforesaid *Luke* 15. which remaineth in the place where it was first lost until it be found.

3. That this in *Mat.* 18. is spoken concerning elect young infants seems to me very clear, because our Saviour Christ had been treating about little ones before, in *Mat.* 18. *ver.* 4, 5, 6. and 10, *&c.*

4. Our

4. Our Saviour concludes this part of his Speech thus, in *ver.* 14. *Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*

Our Saviour directed his Speech to adult Believers concerning those little ones in these words,

Even so it is not the will of your Father, &c.

That one of these little ones should perish.

5. In *ver.* 10 these little ones which believed in Christ, were under the charge of the holy and blessed Angels; for they are called their Angels, to shew Gods special Love unto them, and his Fatherly Care of them, and their propriety in them.

6. Their Angels do minister for them in the Church militant, with God the Father, in the Church Triumphant in Glory, as appears by our Saviours words in *ver.* 10.

Take heed that ye despise not one of these little ones; (these are the subjects, *viz.* little ones) *for I say unto you*, (that was to the adult Believers) *that in heaven* (that is the Church Militant) *their angels* (these are the little ones Angels) *do alwayes behold the face of my Father which is in heaven.* (That is, they minister for them with God the Father in Glory subordinate to Christ our Mediator.

7. These

7. These little ones which believed in Christ were lost in Original sin, and were by Nature children of Wrath, even as well as others.

8. It is not the will of God the Father that any of those elect little ones should perish, but should have everlasting Life.

9. We ought to receive the Infant-seed of Believers into the Number of God s People, in the Name of Christ, *Matth.* 18. *And whoso shall receive one such little child in my name, receiveth me.*

Here you see what incouragement is given by Christ himself for the receiving them into the Church, in his name; for in so doing, we receive Christ also: And I know of no other publick external Ordinance, wherein we are to receive Members into the Church initially, but by Water-baptism; for in Christs Commission general to his Ministers, *Mat.* 28. was, to baptize in the Name of the Father, the Son, and the Holy Ghost; and the Apostle commanded them in *Acts* 2. to be baptized every one of them, that was, themselves and children, in the Name of Jesus Christ, because in the conclusion of his Speech unto them on that Head, he said in *ver.* 39. *For the promise is unto you, and to your children, and to all that are afar off,*

even

even as many as the Lord our God shall call.

10. And lastly: The holy and blessed Angels are all ministring Spirits, sent forth to minister for all them who shall be Heirs of Salvation, *Heb.* 1. All elect Infants are Heirs of Salvation; Therefore the Angels minister for them. Now pray tell us if you can, in what any adult person is capable of the Ministry of Angels for him, more than a young Infant is of their Ministry for him? For all the Elect are passive under their Ministry; for it is said, ——*they do minister for them who shall be the heirs of salvation*: It is not said, they do minister *with* them, nor *unto* them, in that Text, but *for* them. I dare presume to say, that no adult person is able to give any particular distinct account of the effects of Angelical Ministry for him, more than a young Babe can of the effects of their Ministry for him, *Psal.* 103 17, 18, 19, 20, 21.

2. In the second and last place; The blessed Angels do minister for all the heirs of salvation at their hour of death, and do not leave them until they are lodged safe in eternal Glory, *Luke* 16. 22. *And it came to pass that the begger died, and was carried by the angels into Abrahams bosome.*

Thus

Thus I have confuted their Topping Arguments against Infants Baptism and Church-membership, which are the main Pillars on which their Principle stands; for unless they can prove that the Infant-seed of Believers were cast out of the Church and Covenant of Grace by the personal coming of Christ in the New Dispensation of the Gospel, and also that dying Infants can be saved without Faith, which is without spiritual Life, and without a real interest in, and union unto Jesus Christ, all they can say to the contrary signifies nothing. I have given them several Challenges publickly in print, to prove that the children of believing Parents who were all in covenant under the Ceremonial Law, were cast out of the Church and Covenant of Grace under the New Dispensation of the Gospel: And secondly, to shew us what sin and transgression they personally committed, and were actually guilty of, that did so provoke the God of Mercy and Grace to deal so severely with them as to excommunicate them all during their Infancy: But they could never Answer me, though they have been hammering at it several times, some in one way, and some in another, but none agreeing in their Verdicts.

1. Mr.

1. Mr. *Hercules Collins* affirmed, that the Covenant which God eſtabliſhed and ratified with *Abraham*, in *Gen.* 17. 7. was a Covenant of Peculiarity, and therefore it was diſſolved and pluckt up by the roots at the coming of *John* the Baptiſt; and to prove it to be ſo, he quoted *Rom.* 11. 19, 20, 21. which is a Text, together with the whole chapter, that is diametrically oppoſite and contrary to their very Principles.

2. Mr. *Benjamin Keach* affirmed, that the Church under the Ceremonial Law was a carnal Church, and alſo, that there were Two Covenants made with *Abraham* in *Gen.* 17. 7. and that one of them with the Church aforeſaid, was aboliſhed at the coming of Chriſt in the New Diſpenſation of the Goſpel.

2. He likewiſe affirmed, That *God had many wayes to ſanctifie and ſave dying Infants which we know not of, neither is it fit we ſhould inquire into it.* Which is a very ſubtil way to prevent the diſcovery and detection of an Error, and ſmells of the *Romiſh* Doctrine, which declares that it is not fit that the Lay people ſhould read the Bible. But Mr. *H. C.* affirmed that there is but one way, and that he calleth *a better way*, wherein God ſaves dying Infants

differing

differing from that wherein he ſaves adult Believers, and that is *by the Imputation of the Righteouſneſs and Merits of Jeſus Chriſt without the Grace of Faith:* That is, to ſave them without ſpiritual Life; for no Faith, no Life: Which is to ſave them in a ſtate of ſpiritual Death.

3. But in the third place Mr. *Benjamin Dennis* differs from them both, with a reſpect to the Church under the Law; for ſaith he, *The Frame of the* Jewiſh *Church having had its Day and End, we look upon it as taken down to admit a more glorious Diſpenſation.*

Mr. *D.* doth not ſay that the ſtate of the Church was taken down or altered, but the Frame; which I own to be true. But this by the way. And what their next Anſwer will be to my particular and general Challenge I gave them, in my *Anſwer* to Mr. *D*'s. late Book, I know not. I have been long threatened with it, but as yet I can ſee no appearance of it, though (I bleſs God) I am ready to receive it, let it be what it will: And as for this ſham Apology, which was ſent me in a Penny-poſt Letter, I find upon ſcrutiny thereof, to conſiſt much of carnal Reaſon, manifeſt Contradictions, and wrong Concluſions, and alſo carrieth that in the very

bowels

bowels of it which doth utterly overthrow and destroy their own Principles; and I admire that this Authour being so well skill'd in Tongues, as it seems by the Letter sent to me he is, should have no better skill in Arguments; for I will shew them, (without the help of *Hebrew*, *Greek*, or *Latin*) that in the aforesaid Book there is Truth held in unrighteousness; which I will demonstrate as followeth.

1. In the first place, it is a great Truth, That it's Faith only that gives us an Interest in Christ, (for it is that which I chiefly contend for with those of their Principles) but it is abominably unrighteous to conclude therefrom, That Infants are excluded from Baptism and Church-membership, as this Authour hath done, because by the very same Argument all dying Infants are excluded from Eternal Life and salvation; for God will save none, old or young, but them which have an interest in Christ; for it is evident, that everlasting Life doth ever commence in the Grace of Faith, *John* 3. *He that believeth on the Son, hath everlasting life.*

This is indefinitely spoken of all, old and young: *He that believeth on the Son, hath everlasting life: and he that believeth*

not the Son, shall not see life; but the wrath of God abideth on him.

We are all by nature children of wrath, and so we abide till the Grace of Faith removeth it from us; for when Grace is infused, then Gods Wrath is removed, and abideth no longer on us.

Now I will pursue our Authours Argument aforesaid, and trace it to the Fountain-head by this Text of Scripture, *viz.* No Faith, no real interest in, nor union unto Jesus Christ; and if so, then no salvation to be had by him, but the wrath of God abideth on him.

This is the genuine consequence of the Argument, according to the tenour of the aforesaid Text of Scripture; the weight of both which is fallen upon their avowed Principles, and crushes them all into pieces: For they hold, That dying Infants are saved by an interest in, and union unto Jesus Christ, though at the same time they deny them to be capable of receiving the instrumental Bond and Ligament of union unto Jesus Christ, namely, the Grace of Faith, though *it is that only* (as our Author saith) *which gives us a real interest in, and union unto Jesus Christ.*

Thus you see I have made it evidently appear, that in this Book of theirs (which

is

is ſo much admired by them) that there is Truth held in unrighteouſneſs.

But I find that the Authour of this ſham *Apology* is diſſatisfied at my *Replication* to Mr. *H. C*'s. Book, intituled, *The Antidote proved a Counterfeit*; But inſtead of proving that to be ſo, he proved himſelf to be a *Counterfeiter of the Holy Scripture* by adding thereunto, and detracting therefrom, as I have ſufficiently and publickly proved it upon him, as may be ſeen in *pag.* 66, 67, 69, 71, 72. of my *Vindication* of the aforeſaid *Antidote*, and are alſo plainly to be ſeen in his own aforeſaid Book, eſpecially in two remarkable Texts of Scripture, which are diametrically oppoſite and contrary to their Principles.

1. The firſt is *Eph.* 2. 8, 9 in *pag.* 5. of his Book, where he hath thus written as followeth.

By grace are ye ſaved through faith; not of works, leſt any man ſhould boaſt.

Here it is to be obſerved that he hath ſubtilly joined the 9th. *ver* unto the former part of the 8th. without an *&c.* as if it had been but one intire *verſe*, whereas it is thus written in the holy Scripture, and brought in argumentatively by the Apoſtle St. *Paul*,

For

For by grace are ye ſaved, through faith; and that not of your ſelves: it is the gift of God:

Not of works, leſt any man ſhould boaſt.

1. He hath left out the argumentative part, *viz.* the word [*For.*]

2. He hath left out the words which are emphatically ſpoken by the Apoſtle, which words are theſe, [*and that not of your ſelves: it is the gift of God:*] Which is the latter part of the 8th. *verſe.*

The Apoſtle St. *Paul* (who was the choſen and declared Apoſtle of the *Gentiles*) had been ſhewing thoſe new Converts, in the former part of that ſame Chapter, what a miſerable, undone, forlorn ſtate and condition they all had been in by Nature, before ſuch time as God's Free Grace was effectually extended unto them, and took hold of them.

1. They were all dead in treſpaſſes and ſins, *ver.* 1.

2. That they had been under the Prince of the power of the Air, the Prince of death and darkneſs, namely, the Devil, *ver.* 2, 3. For all his vaſſals and bondſlaves are in a ſtate of death and darkneſs.

3. They were the children of diſobedience; as if the Apoſtle ſhould have told them,

them, that they were all begotten and born of disobedience it self.

4 They had been slaves to their lusts, fulfilling the desires of the flesh.

5. The inordinacy of their corrupt Minds had been their chief care and business in the World.

6. And lastly: He said that they were by nature the children of wrath, even as well as others; But notwithstanding all these God provoking sins and transgressions, which they had been guilty of, yet God out of his preventing Love and Free Grace, did quicken them together with Christ, and did save them by Grace thro' Faith, and that not of themselves, but it is the gift of God; not by any inherent or external prequalifications in on of themselves, or by maturity of years, but meerly by the Free gift of God; and by that only they were advanced to that high honour and dignity to sit together with Christ in the Heavenly Places. For their consolation, and also for encouragement to the Ages which were then to come, and to shew forth the exceeding Riches of his Grace and Kindness through Jesus Christ, all these glorious Priviledges are the product of the preventing Love and Free Grace of God; which is the sum and sub-

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ſtance of the Apoſtles concluſion, in *ver.* 8. in theſe words, *viz. For by grace are ye ſaved, through faith; and that not of your ſelves: it is the gift of God.*

1. Grace is free, becauſe nothing is freer than Gift; and Grace *is the gift of God.*

2. Grace is free, in that it is preventing; for we never deſerved it; but on the contrary, we deſerved nothing at the hands of God but Hell and damnation, being by nature children of Wrath.

3. And laſtly: Gods Grace is preventing, becauſe we never deſired it, nor ſo much as asked for it, nor ſought after it; for God himſelf ſaith, *I was found of them that ſought me not; I was made manifeſt unto them that asked not after me, Iſa.* 65. 1. *Rom.* 10. 20. And pray read *Ezek.* 16. 3, 4, 5, 6. and there you will find that the Salvation of a ſinner, from the Foundation to the Top ſtone is all pure, free, preventing Love and Grace. So that from hence we may infer, that a young Infant in the Womb, or Cradle, is as dead in treſpaſſes and ſins by nature, as an old ſinner, and as much a child of Wrath as he; for the Apoſtle ſaith, in 2 *Cor.* 5. *If one died for all, then were all dead.*

1. Pray obſerve in the firſt place, as one elect ſinner is no more juſtified than another

another, in the time of Regeneration, but all are intirely justified alike:

2. So in the second place, they were all originally dead alike; for one sinner is no more dead by nature than another; the Reprobate is no more dead by nature than Gods Elect are: There is no difference in that Point, as is clearly evident from the Apostles words in *Rom.* 3. *But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

For all have sinned, and come short of the glory of God;

Being justified freely by his grace, through the redemption that is in Jesus Christ.

1 Cor. 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* He is made of God to be all this unto us.

3. Pray take notice, all you of this Principle, that have declared publickly in Print, That dying Infants may be sanctified and saved by the application of the Righteousness and Merits of Jesus Christ,

without the Grace of Faith, in some other way, or in many ways; you may see (if you will not shut your Eyes, and be wilfully blind) in that forementioned Text, *Rom* 3. 22. that the Grace of Faith, and the Righteousness and Redemption of Christ, are in conjunction, firmly linked together: And therefore what God hath joyned together, let proud Men have a care how they part asunder. And the same Apostle stiles it in *Rom.* 4. *A Seal of the righteousness of the faith*, &c.

4. But though all Men are originally dead alike in sin, yet there are differing degrees of personal actual sins and transgressions; none of which a young Infant can be guilty of, and therefore he hath not that need of actual Grace as an adult Believer hath; but yet notwithstanding, he hath as much need of Justification through Faith in the Righteousness and Merits of Jesus Christ, as an adult elect sinner hath, because by nature he is as much a child of Wrath as he, and hath as much need to be quickened by Grace from a dead state of unbelief and wrath, and to have his depraved nature sanctified and changed by regenerating Grace, and to have the image of God restored and re-instamped upon him, and so made alive unto God through

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the Life that is in Christ Jesus our Redeemer as any adult person hath whatsoever; for unless they have the Grace of Life infused into them by the Spirit of Christ, God will neither own them, nor be reconciled unto them; for the Scripture saith plainly, that *God is not the God of the dead, but of the living*, Mat. 22. 32. God will not save the dead, namely, those that dye naturally in a state of death spiritual, though they never sinned after the similitude of *Adam*, *Rom.* 5. 14. that are but in their Original trespasses and sins; for it is a state of separation from Christ and of alienation from the life of God, *Eph.* 2.

5. Though there is no difference in Justification, but the Elect are justified alike one as much as another; yet there are differing degrees of Sanctification, and so there will be in Glory; for as one Star differs from another in glory, so will it be with the Saints in Heaven; for as their Measure of Sanctification is here in this life, even so shall their Proportion of Glory be in the Life which is to come; Even as Face answereth to Face in a Glass.

6. It is the faith of Gods Elect that justifieth a Sinner instrumentally, the Work of Regeneration which is mystically

tically called, *The Faith of God*; for it is wrought by the Finger of God alone in the Souls of all the Elect, both old and young, in the New Birth: And this only is that which giveth an Interest in, and union unto Jesus Christ.

7. A Child is as capable of receiving this gift of God, namely, Faith, as any adult Person is whatsoever; for there is no actual sin or transgression in a young Infant to hinder or oppose the reception of Grace; and so there is in an adult sinner. And I can see no reason but this, why Mr. *H. C.* should leave out these Words in the Text, *viz.* [*and that not of your selves: it is the gift of God.*]

For this is one great part of the Controversie between the *Anabaptists* and us, namely, the Creatures being passive in the reception of Gods Grace; because that maketh as much for the justifying, regenerating, and quickening of a young Infant, as it doth of an old sinner; for if we are saved by Grace through Faith, and that not of our selves, but it is the free Gift and Grace of God, then surely an elect dying Infant is as capable of quickening regenerating Grace habitually, as any adult Person is whatsoever; for as the former in an ordinary way doth not visibly

act

act Grace, so neither can he actually and visibly commit sin; and habitual Grace is sufficient to subdue and conquer the power and dominion of Original sin.

9. And lastly: Grace doth habitually purifie and sanctifie a person throughout in body, soul, and spirit; a little of this Leaven doth leaven the whole lump, which denominates him a Believer; for our Saviour Christ compares Grace to leaven, which a little of it put into Meal, diffuseth it self all over, and so doth leaven the whole Lump: Even so doth a little Grace, as Original sin pollutes and defiles the soul of a young Babe, and denominates him a sinner, *Psal* 51. so doth habitual Grace denominate him a Believer: For no adult Person can purifie and sanctifie himself; for that is the Office of the Spirit of Christ, to do that for and in an elect sinner, *who of God is made unto us wisdom, and righteousness, and sanctification, and redemption*, 1 *Cor.* 1. 30.

2. The second Scripture he hath perverted is in *Acts* 2. 38, 39. in *pag.* 13. of his Book aforesaid, where he beginneth with the latter part of the 37th. *verse*, as followeth,

Men and brethren, what shall we do? Peter answered them, Repent, and be bap-

tized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

For this promise is to you, and to your children also, yea, to the very Gentiles afar off, if they are called.

Here as a perversion of Scripture with a witness!

Pray, Reader, mind the difference between this Authours Invention, and the sacred Scriptures Expression and Intention; which are as follows:

Men and brethren what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Pray observe what Mr. *H. C.* hath left out and also what he hath added and changed.

1. He hath left out the first word of the 38th verse, namely, [*Then.*]

2. In the same verse he hath left out these words, *viz.* [*every one of you.*]

3. In verse 39. he hath added and changed

1. For

1. For *the promise*, [*this*] *promise*, as if it had been a new made Promise unto them at that very time, which never had a being before; whereas the Promise referred unto, and intended the Covenant God made and established with *Abraham* their Father and his seed after him, in their generations, in *Gen.* 17. 7.

Not only to the Generation of the *Jews*, but also to the Generation of the *Gentiles*, for God promised that in *Abraham* all the Nations of the Earth should be blessed, and that the Blessing of *Abraham* should come upon the *Gentiles*, Gal. 3. 14, 16.

2. He hath added, *is to you, and your children* [*also*,] instead of, *is unto you, and to your children.*

3. And lastly: He hath added, *yea, to the very Gentiles afar off, if they are called*, instead of the Apostles words, which are these, *and to all that are afar off, even as many as the Lord our God shall call.*

Here we may observe, that he hath made a doubt of Gods Promise to the *Gentiles* concerning their effectual Calling and Conversion, by that doubtful assertion of his, namely, *yea, to the very Gentiles afar off*, [*if*] *they are called*, whereas it is positively affirmed that many of them should be called, as is clear from the Apo-

these words, *viz.* ——*and to all that are afar off, even as many as the Lord our God shall call.*

Thus much for the sham Apology.

Secondly, In the second place I shall give something in *Answer* to the *Letter* it self, which the aforesaid Gentleman sent me with the said Book, though the main scope of it I have answered already.

1. Saith he, *I would a little make bold in speaking unto, and unravelling of that,* Mat. 28. 19. *which you have more than once assigned as the main Scripture in which Christ commanded Infants Baptism; which Scripture will appear to be a plain prohibition of such a thing.*

To which I thus reply as followeth:

1. In the first place it is true that *Mat.* 28. 19. is a Text of Scripture which I have made use of to prove Christs Command for the Baptizing of the Infant-seed of Believers, after their Parents first closing with Christ, as well as other Texts of Scripture; and I am of the same mind still, notwithstanding all that you can say against it, with all your Brethren to help you. O but say you, Christs Command is to baptize none but them which are first taught; for *faith cometh by hearing.* Suppose

pose I should grant it to be so; for I know this is the string you do so much harp upon: And what if you should see that I will prove it to be so too? yet that doth make no more in favour of your Principle, than that doth of your so much admired Apologizer's asserting, That *it's Faith only that gives us an Interest in Christ, and union unto him.*

1. The Learned do say that it is, *Go and disciple all nations by baptism*; and *teaching* followeth in *verse* 20. The Command is to *go and disciple all nations, baptizing them*, &c.

2. If the Parents are so taught, as that thereby they become Believers, then are their children holy children, 1 *Cor.* 7. 14. *Acts* 2. 39. then are they taken into the Covenant of Grace, and thereby have a right to the Seal of the Covenant, namely, Water-baptism. A Child is as capable of the Discipline of Baptism, as an adult Person; for both are passive under the Administration of that Ordinance.

3. In *Mark* 16. *Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.*

From

From this latter part of the *verse* is evidently set forth the absolute necessity of dying Infants having a living Faith; for without that they will be damned; for our Saviour Christ himself saith, *He that believeth not*, &c. That is indefinitely spoken of all, or any one that believeth not shall be damned, without any respect of persons, age, or sex; for God will save none in a state of Unbelief.

But some object that this was spoken to, and of adult persons onely, and that children are not at all concerned therein:

But I utterly deny that to be true, for these following Reasons.

My first Reason is this, *viz.* Because Christ's Command is, *Go into all the world, and preach the gospel to every creature.*

Wherefore for any persons to exclude all Children from being concerned herein, is to exclude them from being Creatures, or any part of the rational Being.

2. In *Mat.* 28. Christs Command to his Ministers and Servants is to Disciple, or Baptize all Nations; which is the fulfilling of that Gospel-Prophesie in *Isa.* 52. 15. *So shall he sprinkle many nations*, &c. This is Christ's sprinkling both *Jews* and *Gentiles*; for what his Ministers do by vertue of his Authority, and in his Name, he himself

himself doth it. So that baptizing all Nations, and sprinkling many Nations, is one and the same thing; for *all* Nations must needs be *many* Nations; for all Nations are so many, that there can be no more. And here is good Authority for sprinkling in Baptism.

But, say our Opponents, Children are not capable of being taught, and *faith cometh by hearing*. Here is Truth produced to uphold and maintain an Errour. It is true that Faith cometh by Hearing; but it is a gross Error to conclude therefrom, that children cannot be taught, and therefore have no Faith; for by the same Argument it is impossible for any dying Infant ever to be saved, because without Faith they are spiritually dead, as I have proved: And God will not save any soul, old or young, in a state of death and unbelief; for if God could have salved his Justice in saving sinners in a state of death and unbelief, then Christ needed not to have taken our Natures into union with himself, and been offered up a Sacrifice for sin; for Christ died to redeem all the Elect of God from death and unbelief. Nay, here I shall bring their own Arguments to bear upon them; for saith our Authour, *It is Faith only that gives us an interest in, and*

union

union unto Jesus Christ; and it is personal Faith that frees us from the condemning Sentence.

Now pray tell us (if you can) how or which way it is possible for a dying Infant to be saved without an interest in and union unto Jesus Christ; for either they must be saved without an interest in and union unto Jesus Christ, or else it must be granted, that they must have Faith, which only gives an Interest in Christ; for the Scripture saith plainly, That there is no other Name under Heaven given whereby we must be saved, neither is there Salvation in any other but Christ.

2. They cannot be freed from the condemning Sentence, or Curse, of the Law, without an interest in and union unto Jesus Christ; for by nature we are all under the condemning Sentence and Curse thereof, until Christ makes us free by redeeming us from it, *Gal.* 3. *Christ hath redeemed us from the curse of the law, being made a curse for us*, &c. And what then? why then we are freed from the condemning Sentence thereof, *Rom.* 8. *There is therefore now no condemnation to them that are in Christ Jesus*, &c.

Thus you see plainly that them which are freed from the condemning Sentence,

are

are freed from it by vertue of their union with Christ, who himself did undergo the condemning Sentence of the Law for all them (and them only) that are, or shall be in him:

For there is no condemnation to them which are in Christ Jesus.

Therefore all those that are out of Christ are under the condemning Sentence; and what a miserable deplorable state and condition must all those persons be in, that are not capable of receiving the Grace of Faith to unite them to Christ! for if they dye in that condition, they dye under the condemning Sentence of the Law; in which condition our Opponents leave all dying Infants to grapple with, according to the tenour of their Principle.

Thus you see what this Doctrine of theirs affords, namely, That children are not capable of receiving the Grace of Faith, because they are not capable of being taught, and *faith cometh by hearing*. But pray mind what that Gospel-Prophet said, in *Isa.* 54. 13. *And all thy children shall be taught of the Lord, and great shall be the peace of thy children.*

Isa. 59. 21. *As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I*

have

have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

So that here you see who is the Teacher of all the Elect, which are Gods Covenant-seed, namely, the Lord.

2. In the second place I shall lay down Eight Queries, and answer them, for a full and compleat Answer to this their Objection aforesaid.

1. The first Query shall be this, namely, Whether young Infants were ever capable of being taught the Fear of the Lord, which is inclusive of all the Graces of the Spirit; for the Fear of the Lord is the Fountain of Life?

2. Whether Children were ever taught the Fear of the Lord?

3. Whether young Children are not as apt and docible now under the New Dispensation of the Gospel, as ever they were under the Law?

4. Whether Children ever had any need of being taught the Fear of the Lord?

5. Whether Children have not as much need of being taught the Fear of the Lord now under the New Dispensation of the Gospel,

Gospel, as ever they had under the Law?

6. Whether Children have not as great a Priviledge now as ever they had?

7. Whether the God of all Grace and Mercy hath not as much pity and compassion on Children now, as ever he had to those Children under the Law?

8. And lastly: Whether the omnipotent onely wise God hath not as much Power and Wisdom to teach young Infants his Fear, as ever he had?

To these Eight Queries I shall reply as followeth.

1. First of all, it is most evident that Children were once capable of being taught the Fear of the Lord, for otherwise they would never have been injoined to learn it. But there was an injunction laid upon them to learn it: And therefore they were capable of being taught, and of their learning of it.

Deut. 31. *When all Israel is come to appear before the Lord thy God, in the place which he shall chose, thou shalt read this law before all Israel in their hearing.*

Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may learn, and fear the Lord your God, and observe to do all the words of this law.

Here

Here you ſee they were capable of being taught the Fear of the Lord; for there is an abſolute neceſſity for them to learn it, becauſe without it there is no Salvation to be had, either for old or young; for it is the very Fountain of ſpiritual Life, as in *Prov.* 14. 27. *The fear of the Lord is the fountain of life, to depart from the ſnares of death.*

Theſe *ſnares of death* are Hell and damnation.

2. Children were taught the Fear of the Lord under the *Moſaick* Diſpenſation as plainly appears from that aforementioned *Deut.* 31.

3. Children are as apt and docible now as ever thoſe children were under the Law of *Moſes*: And therefore they are in Chriſts Commiſſion with the adult, without exception, *viz. Go into all the world, and preach the goſpel to every creature*, &c. *and diſciple all nations, baptizing them*, &c. in Chriſts ſprinkling many Nations.

4. It is manifeſtly evident, that children had need of being taught the Fear of the Lord, becauſe God hath commanded it, and their Salvation depends on it; and as God does nothing in vain, ſo he commands nothing in vain.

5. Children

5. Children have as much need of being taught the Fear of the Lord now, as ever Children had under the Law.

1. Because they are as much depraved by nature now as ever they were then.

2. They have as precious Souls to be saved now, as ever those children had then.

3. And lastly: None can be saved without the Fear of the Lord planted in them; For, 1. As Faith is the Grace of Life; so, 2. The Fear of the Lord is the Fountain of Life: 3. And lastly, It is promised to Believers children in *Prov.* 14. 26, 27. *In the fear of the Lord is strong confidence: and his children shall have a place of refuge.*

6. My Answer to the sixth Query is this, namely, That children have not only as great a Priviledge now under the Gospel, as children had under the Law, but a greater. Pray read *Acts* 15. and there you may find it to be so: For Circumcision which appertained to the eight-days Disciples (a few *Gentile*-Proselytes excepted) was such a Yoke unto them, as they werenot able to bear; which was abolished by the coming in of the Gospel,

and

and the Sacrament of Water-baptism instituted in the room thereof.

2. When our Saviour Christ perceived that his domestick Disciples rebuked those Believers which brought their children unto him, to lay his hands on them, and bless them, he said, *Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven, Matth. 19.* And the children of either believing Father or Mother are holy children in Gods account, 1 *Cor.* 7. 14. And where is it so said of children under the Law? Indeed there is a Prediction in *Psal.* 8. 2 which was fulfilled when our Saviour came into the Temple concerning the Graces that were in children, which our Saviour himself quoted in *Mat.* 21. ——*and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,* (These were the chief Priest and Scribes that were thus sorely displeased.) *And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?*

3. And lastly: The Covenant-promise belongeth as much unto Believers, and their

their children now, as ever it did to *Abraham* and his seed in his day, as in *Act.* 2. 39. *For the promise is unto you, and to your children*, (so far it was to the seed of *Abraham*, namely, the *Jews*) *and to all that are afar off, even as many as the Lord our God shall call.* These are believing *Gentiles* and their children, who were sometime afar off, but now are made nigh in the Lord.

7. God hath as much pity and compassion for children of believing Parents now under the Gospel, as ever he had for those children of Believers under the Law; for our Saviour Christ took children up in his arms, and blessed them, and prayed unto the Father for them; for Christ is their Mediatour, their Redeemer, their Advocate, and Intercessour, 1 *Cor.* 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

Now Christ is all this to elect dying Infants; for they are as much under the care and charge of Christ to conduct to Glory, as any elect adult person is whatsoever.

8. And lastly: God hath as much Power and Wisdom now to teach and instruct young Babes as ever he had; and

as God is the ſearcher of hearts, ſo he is the only Teacher of hearts. It is God alone that teacheth all the Elect, both old and young; for who teacheth like him? as *Job* ſaith; and *David* ſaith, in *Pſal.* 34. *Come ye children, hearken unto me: I will teach you the fear of the Lord.*

Iſa. 54. *And all thy children ſhall be taught of the Lord*, &c.

Heb. 8. *And they ſhall no more teach every man his neighbour, nor every one his brother, ſaying, Know the Lord: for all ſhall know me, from the leaſt to the greateſt.* And none are leſs than children.

Jer. 32. *And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.*

This of God's putting his Fear into their Hearts, is the Infuſion of gracious Principles into their Souls in the Work of Regeneration; for nothing can keep a Believer from total Apoſtacy but the Graces of the Spirit. Therefore this Fear of the Lord that children are ſaid to learn, and that God hath promiſed to teach, is the infuſion of gracious Habits and Principles into their Souls in the Work of Regeneration.

2. Now

2. Now for any Persons to affirm that young Infants are not capable of being thus taught the Fear of the Lord, which cometh by hearing the Voice of Christ by the Ministry of his Spirit, through God's teaching them in putting the Grace of Life into their hearts, namely, the Grace of Faith, is not only to despise little Ones, which is forbidden by our Saviour Christ himself in *Mat.* 18. 10. but also a tacit despising the Wisdom and Power of God, and making the Grace of Life to stand in humane qualification, namely, Maturity of years; which is to attribute that to the creature that properly and peculiarly belongeth unto God; which is clearly prohibited by the Holy Ghost in 1 Cor. 2. 5. *That your faith should not stand in the wisdom of men, but in the power of God.*

That no flesh should glory in his presence, 1 Cor. 1. 29.

3. John 5. *Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

Verily verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Here

Here are several observations to be made from these words of our Saviour Christ.

1. The first is this, namely, That that Soul only which heareth the Word of Christ, and believeth on God the Father who sent him, hath (or shall have) everlasting Life.

2. All they which do not thus hear Christ's Word, do not believe in God the Father that sent him: Therefore they have not eternal lasting Life, but are still in a state of Death and Condemnation, and are under the wrath of God; for it abideth on them.

3. It is he, and he only, that heareth the Voice of the Son of God that shall live, and be freed from the condemning Sentence: For that Soul shall not come into condemnation, because he is passed from Death unto Life; and there is no condemnation to the living, but to the spiritually dead, *Rom.* 8 1.

4. And lastly: Here is a clear manifestation of the Mighty Power of God, in the way and method he taketh in raising an elect dead sinner unto everlasting Life, in these words of our Saviour, *viz. The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and*

they

they that hear shall live. It is, *they shall hear*, and *they shall live*; not *they will*, but *they shall.*

This is Gods putting his Fear into their hearts, namely, the infusion of the Habits and Seeds of all Grace into their Souls: And thus Faith cometh by hearing the Voice of the Son of God. So that they only that have the Son of God, have the Life of God in them; *For he that hath not the Son, shall not see life; but the wrath of God abideth on him.*

So that there is an absolute necessity for elect dying Infants to hear the Voice of Christ, and of being taught of God; for without it they cannot pass from Death unto Life, and be saved; for all Christs sheep shall hear his Voice.

But it may be queried thus, *viz.* What is this hearing Christs Voice, and being taught of God? Why, the hearing Christs Voice, and the teaching of God, are the same thing. It is not meant of an auricular Voice of Christ, or of his Ministers in preaching the Gospel; for so Reprobates hear the Voice of Christ as well as Gods Elect; for Men can teach but the Head: it is Gods peculiar Prerogative to teach and instruct Hearts. This hearing Christs Voice is, when God plants a regenerate

Ear in the Heart of an elect ſinner ; and then he heareth the ſtill Voice or ſecret Whiſpers of the Spirit of Chriſt in the Work of Regeneration ; and no Man, or Miniſter, alone could ever teach thus ; *For every one that is thus taught, or learneth of the Father, cometh to Chriſt, and he that cometh to him, he will in no wiſe caſt out.*

Laſtly : I ſhall clearly prove this great Truth by four Arguments, deduced from our Saviours own words.

1. If elect dying Infants are any part of Chriſts ſheep, then they ſhall hear his Voice. But all elect dying Infants are a part of Chriſt's ſheep : Therefore they ſhall hear his Voice, and follow him into Eternal Glory in the Regeneration.

John 10. *My ſheep hear my voice, and I know them, and they follow me.*

And other ſheep I have, which are not of this fold : them alſo I muſt bring, and they ſhall hear my voice ; there ſhall be one fold, and one ſhepherd.

So that all Chriſts ſheep (which are all the elect of God) both *Jew* and *Gentile*, old and young, great and ſmall, ſhall hear the Voice of Chriſt, and they that hear ſhall live, and be of one Fold ; for Chriſt ſaith,

ſaith, *I muſt bring them:* There is a neceſſity lyeth upon Chriſt ſo to do.

2. Chriſt hath not one Fold for adult Believers, and another for elect dying Infants; for they are all in one and the ſame Fold, or Covenant, and ſhall all follow Chriſt into Glory, *John* 17. 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.*

3. If all elect dying Infants are all given by God the Father to Chriſt, then they ſhall hear his Voice. But all the Elect of God are given by God the Father to Chriſt: Therefore elect dying Infants are given to Chriſt; and they ſhall hear his Voice, becauſe all his ſheep hear his Voice:

John 10. *My ſheep hear my voice, and I know them, and they follow me.*

And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand.

My Father which gave them me, is greater than all: and none ſhall be able to pluck them out of my Fathers hand.

There is ſecurity for their perſevering to the end. They are given to Chriſt to redeem by giving them eternal Life, which

he hath purchaſed, *John* 17. *As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.*

4 Chriſt prayeth for all them which God the Father gave him; and all that he prayeth for are his ſheep, and they ſhall hear his Voice; for he prayeth for none but the elect: Therefore elect dying Infants hear his Voice.

John 17. *I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine.*

4. And laſtly: If none ſhall have eternal Life but them that know Chriſt, and that none can know Chriſt but them only which are taught of God, then elect dying Infants do hear Chriſts Voice, and are taught by him, or they could not be ſaved; for Chriſt is a Prophet to teach and enlighten all the elect of God, both old and young; for otherwiſe they would be ſaved without the benefit of Chriſts prophetical Office, which is impoſſible.

John 17. 3, 26. *And this is life eternal, that they might know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent.*

And I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.

John

John 6. 45. *For it is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.*

God teacheth the heart by a secret Voice through the Operation of the Spirit in the Work of Regeneration. So that for persons to affirm, That elect dying Infants are not capable of hearing the Voice of Christ, and of being taught of God, is to reflect dishonour upon Christs prophetical Office, and rendering it useless unto them; and also upon Gods Power and Faithfulness, who hath said that *they shall all be taught of God.*

Thus I have given a satisfactory Answer to this Objection aforesaid of our Opponents, by clear and genuine Arguments deduced from the holy Scripture, by which I have fully proved, That all elect dying Infants, as well as all the rest of God's elect, are taught of God; and so their Faith cometh by hearing the Voice of the Son of God; for unless God plants an Ear in the Heart of an adult person, he cannot hear the Voice of Christ: And if God doth plant an Ear in the Heart of a dying Infant, he shall hear the Voice of Christ;

and they that hear ſhall live, and Chriſt muſt bring them ſafe to Glory.

4. Our Opponent ſaith, it is *Believe, and be baptized*; to which I thus anſwer, So it was *Believe, and be circumciſed*; for *Abraham* believed, and was juſtified before that he and his children were circumciſed, *Gen.* 15. 6. *And he believed in the Lord, and he counted it to him for righteouſneſs.*

There was his Juſtification in the Righteouſneſs of Chriſt through Faith, *Rom.* 3. 4. And after this, himſelf and his Male children were circumciſed; for after the Covenant of Grace was ratified and eſtabliſhed afreſh with *Abraham*, in adding a Seal or Token unto it, then that man child that was not circumciſed at eight dayes old, was to be excommunicated, and cut off from the People as a Covenant-breaker, as in *Gen.* 17. 14. *And the uncircumciſed man-child whoſe fleſh of his fore-skin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.*

It may be ſome will query thus, *viz.* How could a young Babe of but eight days old be any way guilty of breaking Gods Covenant, ſeeing he never had actually and perſonally entred into covenant with him.

To

To which I anſwer as followeth :

1. My Anſwer is this, The child was paſſively guilty thereof through the Parents neglect, or contempt of the Ordinance; and the ſame may be ſaid now of Parents that neglect or contemn their Infants Baptiſm; which is the modeſteſt I can ſay of it, becauſe the children of believing Parents have the ſame Priviledge, or footing in the Covenant of Grace now, as theirs then had; and therefore they have a Right to all the external Priviledges thereof, as they had.

2. For a full and convincing Anſwer to this piece of carnal Reaſon, is this, That God himſelf hath ſaid it was ſo: Which is a ſufficient Anſwer, and there need no more to be ſaid to it; for who dare contradict or diſpute it? *Gen.* 17. 14. Hence we may obſerve two things.

1. If Parents neglect or contempt in denying that Ordinance of Circumciſion to their children when they were but eight days old, was of ſuch an evil conſequence as that thereby the children broke Gods Covenant, and incurred Gods Judgment of Excommunication.

2. On the other hand, What a bleſſed Priviledge did thoſe children enjoy whoſe Parents were Believers, and complyed

with Gods Ordinance in this respect? *What Priviledge*? (you will say) Why they were in Gods Covenant with their Parents, and had the Oracles of God committed unto them, *Rom.* 3. 1, 2.

And this may fall as a Rebuke from Heaven upon all those that are against Infant-baptism, which is the initiating Seal or Token of the Covenant, now as Circumcision then was; for Gods Covenant is the same now for substance as it then was, though under another Administration; and the Priviledges of the Covenant are not diminished by the coming of Christ, but rather enlarged and meliorated, as I shall prove by and by: For Christ did not come to destroy, nor diminish the Covenant, but to confirm it, as in *Dan.* 9. 26, 27.

4. *John* Baptized all the People by vertue of their Covenant-relation to God, established with *Abraham*; for he Baptized *Jerusalem*, and *Judea*, and all the Region round about *Jordan*; that was, some of all Ages and Sex, that came unto him, or were brought, which did not wilfully reject it, as it was in *Israels* renewing Covenant with God, *Deut.* 29. 10, 11, 12, 13.

5. *John*'s Baptism among the *Jews* was as extensive as his Ministry; for, consequently

quently he is called the Preacher of Baptism, *Acts* 10. which was published throughout all *Judea*, and began from *Galilee* after the Baptism which *John* preached.

6. And lastly: When the Apostles turned from the unbelieving *Jews* to the elect *Gentiles*, then if the Head of the Family believed, and made a profession of the Faith, and was Baptized, the whole Houshold were Baptized also, because then they were graffed into the Covenant of Grace who never were in it before, but were *strangers* unto *the covenants of promise*, Eph. 2. 11, 12.

From hence we may observe from the Apostles words, that the Covenant of Grace is still the same for substance under the Dispensation of the Gospel, as it was to the *Jews* under the *Mosaick* Law, which the Apostle calls the *time passed*, in the Text last quoted, at which time the uncircumcised *Gentiles* were strangers unto it.

2. It is clear from hence that the *Jews* enjoyed Christ in the *Sinai*-Covenant, because it is said of the *Gentiles*, *they were without Christ*, and that because they *were strangers to the covenants of promise*, which the *Jews* were in.

3. We may obſerve by the Apoſtles expreſſing himſelf in this manner, that it was one and the ſame Covenant all along, from the very firſt making it with *Adam* after the Fall; and the reaſon is this, becauſe it is ſaid *covenants* in the plural, and *promiſe* in the ſingular, *viz.* [*the covenants of promiſe*,] which is to ſhew us, that though the Covenant of Grace paſſed through various Diſpenſations and Adminiſtrations by God's eſtabliſhing it with ſeveral perſons at ſeveral times, (and therefore called *covenants*) yet the Covenants had one and the ſame Promiſe in them all: And what is that Promiſe? Why, it was Chriſt, *Gen.* 3. 15. for God gave him to be a Covenant for the People.

4. We may obſerve that Chriſt was injoyed by the *Jews* in this Covenant under the Law, and therefore the *Gentiles* being ſtrangers unto it, they were *without Chriſt*, and were *aliens from the common-wealth of Iſrael.* So that the Covenant of Grace is ſtill the ſame as it was then, only with this difference, Chriſt was then promiſed to come; but now the Promiſe is fulfilled, for Chriſt is come: And the object of their Faith and Hope was the ſame, and the Means of Grace and Salvation the ſame, though under different Adminiſtrations, *Heb.* 11. 39.

6. If

6. If we were to go into *America* to plant the Christian Religion among the Heathen who were altogether strangers to the Covenant of Grace, then indeed when the Head of the Family believed, the whole Houshold ought to be Baptized, especially their children; for when the Parents believe, the children are holy in Gods account, 1 *Cor.* 7. 14. and that is a sufficient qualification for Water-baptism, maugre all the opposition our Opponents can raise against this Truth: *Acts* 16. 14, 15. *Lydia* believed, and she her self was Baptized, and all her Houshold.

2. The Jaylour believed also, and he was Baptized and all his Houshold in the same hour of the Night, *Acts* 16. 29. to 33. They did not go out of the House to a Pond or River to be Baptized.

3. The Houshold of *Stephanas* were all Baptized, 1 *Cor.* 1. 16. even so it was with *Abraham*, the Head and Father of the Houshold of *Israel*, at the first Institution of the Ordinance of Circumcision, which was then the Initiating Seal or Token of the Covenant of Grace, when *Abraham* believed his Seed were taken into Covenant with him, and he had the Token of the Covenant Administred unto himself first, and then to his Seed also.

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They did partake of the ſame Priviledges with him: Had he the Seal of the Righteouſneſs of the Faith Adminiſtred unto him, why ſo had they? And ſo it was with the Proſelyted *Gentiles* when the Parents believed and were taken into Covenant, and Circumciſed, their Children were alſo taken into Covenant with them; and Circumciſed, which is a ſufficient Warrant for all Chriſtian Believers to Baptize their Children; For they are as much in the Covenant with their Parents now, as ever the *Jews* Children were then; for the Covenant never was broken, becauſe it was Everlaſtingly the ſame, though it be under another Adminiſtration. But, ſaith our Opponents, "None but the Male-' Children under the Law were Circum-' ciſed, the Female Seed were not inclu-' ded. To which, I Anſwer, Firſt, If Circumciſion was a Covenant of Works, as Mr. *H. C.* hath confidently affirmed it was, and the Female Seed not included, then the Male Children were only in the Covenant of Works by themſelves, and the Females only were in the Covenant of Grace by themſelves; for all the Females Seed were in the Everlaſting Covenant which God made with *Abraham*, that cannot be denyed.

2. It is true, the Ordinance of Circumciſion

cision was Administred to none but the Male-Children litterally and properly; But to Assert that the Females were not concerned therein, I utterly deny for these Reasons,

1. The Male-Seed bore the Token of the Covenant in their Flesh, not for themselves only, but for the Female Seed also, as is clear in *Gen.* 17. *And I will Establish my Covenant between me and thee, and thy Seed after thee in their Generations for an Everlasting Covenant, to be a God unto thee, and to thy Seed after thee.*

Now dare any Man say that the Female Seed of *Abraham* were not as much concerned in the Covenant and Priviledges thereunto belonging, as the Male-Seed were; for you see here is no Exception made against them in the Terms and Body of the Covenant: But for them, pray mind, *Gen.* 17. 9, 11. Here God explains the Terms of the Covenant more particularly, *viz.*

And God said unto Abraham, *Thou shalt keep my Covenant, therefore thou and thy Seed after thee in their Generations.*

God doth not say, thou, and thy Male-seed after thee, but thou, and thy Seed after thee, in their Generations.

This is my Covenant which ye shall keep between me and you, and thy Seed after thee, Every Man Child among you shall be circum-

circumcised, and ye shall circumcise the flesh of the Foreskin, and it shall be a Token of the Covenant betwixt me and you, not betwixt God and the Male-Children only.

2. Circumcision was a Token of both Sex, keeping the Covenant; for if the Males had not been Circumcised, the Females could not have kept the Covenant: And if the Females had not been included in the Ordinance of Circumcision, then they ought not to have partaken of the Passeover, but they never were denyed the Sacrament of the Passeover; *Ergo*, they were included with the Male-Seed in Circumcision.

3. Circumcision was a Token between God and all the Covenant-Seed of *Abraham*, as well the Female-Seed as the Male-Seed of their keeping the Covenant, pray mind the Scope of the Text in these words, *viz.*

This is my Covenant which ye shall keep between me and you.

Who were these [ye,] why all *Abraham*'s Seed, and who are these [you,] that God commanded to keep his Covenant, and the Token thereof? Why they were all the Seed of *Abraham* which God made the Cove-

Covenant with both Male and Female. God did not ſay, This is my Covenant which the Males only ſhall keep between me and you; But this is my Covenant which ye ſhall keep between me and you, 'that is both Sex which God made the 'Covenant with, and ye ſhall Circumciſe 'the Fleſh of your Foreskin, and it ſhall 'be a Token of the Covenant betwixt me 'and you, that was both Sex which God 'made the Covenant with; And if the Female had not been included in the benefit of it, why ſhould God command them as well as the Male-Seed to keep it, as you ſee clearly he did. God never laid his *People* under any Command, but that their Obedience thereunto did redound to their own Benefit, as well as to his Glory.

3. To Exclude the Female Sex from being concerned in the Ordinance of Circumciſion, is not to exclude them only from being in the Covenant, but from their being any part of *Abraham*'s Seed: But our Opponents deny this, becauſe they will not allow that Baptiſme came in the room of Circumciſion, thereby to exclude Infants from Baptiſme; Though Mr. *H.C.* did

did ſay in his former Book, that as Circumciſion was the Door of Entrance into the *Jewiſh* Church, which was National, ſo Baptiſm is now the Door of Entrance into the Goſpel-Church, which is Congregational.

4. That very Covenant which God made with *Abraham* and his Seed is an Everlaſting Covenant which can never be broken; and therefore it doth belong as much unto Goſpel-Believers and their Seed now, as ever it did to the *Jews*, and theirs under the Law, *Acts* 2. 39. *Acts* 23. *Gal.* 3. 14. What though the Seals or Tokens thereof are changed, namely Circumciſion for Baptiſme, and the Paſſeover for the Lords Supper, yet the Covenant is the ſame for ſubſtance, *for it is an Everlaſting Covenant which can never be broken. Gen.* 17. 7. *Pſal.* 105. 8, 9, 10. Now to affirm the contrary of this, is to contradict God's Word and Oath, which is very dangerous.

5. I pray mind what the *Apoſtle* ſaith of Circumciſion, the Apoſtle propounded a Queſtion, and anſwered it himſelf; the occaſion of the Queſtion ſeems as if there had been ſome diſpute or Controverſie among the *Jews* about Infants Circumciſion when the Law was in force; juſt as

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there are ſome among us now do about Infants Baptiſm: What Profit or Advantage do young Infants receive in their Baptiſme; but let them conſider the Apoſtles Anſwer to this Queſtion of his in *Rom.* 3. *What Advantage then hath the* Jew, *or what Profit is there of Circumciſion.* Here is the Queſtion, the Anſwer followeth, *viz. Much every way; chiefly becauſe that unto them were committed the Oracles of God.*

For what if ſome did not believe, ſhall their Unbelief make the Faith of God without Effect.

1. In the firſt place, What were thoſe Oracles of God that were committed to thoſe Babes at their Circumciſion.

1. I humbly conceive thoſe Oracles of God were the Promiſes of God which belong unto the Covenant of Grace Eſtabliſhed with *Abraham* and his Seed, and with *Moſes* and *Iſrael* in *Sinai.*

2. Chriſt is the Great Promiſe, and therefore it is called the Covenant of Promiſe; For by the Faith of God Chriſt in the Promiſe is conveighed into the Soul of an Elect Perſon in the work of Regeneration; and this very Promiſe or Oracle of God doth now belong unto Believers and

their

their Children, as much as ever it did to *Abraham* and his, *Acts*. 2. 39.

3. These Oracles of God must be the Promises of God belonging to the Covenant of Grace, because every Man-child that was not circumcised at Eight dayes old, was to be Excommunicated, and cut off from Gods People for a Covenant-Breaker, *Gen*. 17. 14. And what must Adult Persons be guilty of now in our days that deny Infant-Baptisme?

4. Pray observe what the Apostle said concerning his Carnal Relations, who were *Jews*, in *Rom*. 9. 3, 4. *For I could wish that my self were accursed from Christ, for my brethren, my kinsmen, according to the flesh.*

Here you see how vehemently he longed for their Conversion, and then he rehearseth their great Priviledges in these following words, *viz*. *Who are Israelites, to whom partaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God and the Promises.*

Here you see clearly what those Oracles of God were, which were committed unto Children in their Circumcision; but those were but External Priviledges, for you see *Paul*'s Kindred had no saving Faith, when he thus spake. 6. And

6. And Laſtly, God beſtows the Grace of Faith upon all the Elect, young and old, ſooner or later before they dye, but upon none elſe; and therefore it is called the Faith of Gods Elect, and they are called Heirs of the Grace of Life, 1 *Pet.* 3. 7. For Faith is the very Life and Being of the New Creature, and this is that life which our Saviour ſaith in *John* 10. *I am come that they might have life, and that they might have it more abundantly.*

2. It ſeems by the Apoſtles words, that there was another Objection raiſed, which is this, *viz.* If the receiving the Sign of Circumciſion was a Seal of the Righteouſneſs of the Faith of God, how comes it to paſs that any of thoſe Perſons which were thus ſigned and ſealed, could prove to be Unbelieving Hypocrites, why the Apoſtle prevented this cavilling Objection in that forementioned *Rom.* 3. 3. As if the Apoſtle ſhould have ſaid, What if ſome did not believe that were thus Signed and Sealed Externally in their Infancy, but proved to be Hypocrites and Unbelievers, when they were Adult Perſons; yet that did not make the Faith of God without Effect unto others on whom God beſtowed it ſavingly: And the ſame may be ſaid of Baptiſme, Circumciſions Succeſſor, which

which is now the *Sign* and *Seal* of the Righteouſneſs of *the Faith of God*, and ſo they have the Oracles of God committed unto them in their Baptiſme, as the *Jews* Children had in their Circumciſion.

But if it be not a *Sealing* Ordinance, Why do our Opponents themſelves Baptize any in their way. 2. If it be not a *Seal* of the Covenant, then they *Seal* to a Blank as they are pleaſed to charge us with; but it is a *Seal* of the Covenant of Grace; and therefore it is not a Blank: For the Righteouſneſs of Chriſt, and the Faith of God, are the Eſſentials of the Covenant of Grace; and our Children are in the ſame Covenant with us Externally, if not Internally: And they that do not believe this, do ſeal to a Blank.

Now in the next place: For any Perſons to affirm, That Dying Infants may be Juſtifyed and *Saved* without the Grace of Faith, is to affirm that they may be Juſtifyed and *Saved* in their Original *Sins*, which is impoſſible; becauſe that would be to Juſtifie and *Save* them in a ſtate of *Sin* and Death; which is as impoſſible, as it is for Reprobate Angels to be Juſtifyed and *Saved*; for God will never juſtifie nor ſave any Perſon Old or Young, but them in whom he worketh Saving Faith, which

is

is the Grace of Life; for they must be made alive unto God, through the Life that is in Christ Jesus, which may be fitly compared unto Gods uniting the Soul unto the Embryo in the Womb; which is called quickening; because at the same time it doth produce Life in the Creature, which the Holy Spirit alludes unto.

For God in uniting a Sinner unto Christ through Faith Instrumentally in the Womb of Election, doth quicken those who before were dead in Trespasses and Sins, *Eph.* 2. 1. *And you hath he quickned who were dead in Trespasses and Sins.*

5 In the fifth place, I shall speak something concerning the Mode of Baptisme.

1. In the first place, Visible Baptism must be by the Application of Water to the Subjects Baptized.

For the Apostle saith in *Acts* 10.47,48. *Can any man forbid Water that those should not be Baptized, which have received the Holy Ghost as well as we.*

And he commanded them to be Baptized in the Name of the Lord, &c. As if the Apostle had said, Who shall, or dare forbid the bringing and applying Water to Baptize those that have received the Holy Ghost as well as we.

2. The

2. The *Apoſtle* commanded them to be Baptized in the Name of the Lord, he did not command them to go to ſuch a River, or Pond of Water to be Baptized in, no, but to be Baptized.

3. It may be objected, That thoſe were all Adult Perſons, and Actual Believers, for they had received the Holy Ghoſt: But there might be Children belonging unto them for all that; for they are capable of Receiving the Holy Ghoſt as well as the Adult; as I have ſufficiently proved; for they that receive the Graces of the Spirit, receive the Spirit: Alſo thoſe Believing Infants in *Mat.* 18. 3, 6. had received the Holy Ghoſt as well as the Adult Diſciples of Chriſt: So that by the Apoſtles words it is plain, That Perſons ought not to be applyed to the Water in Baptiſme, but the Water is to be applyed unto them, But where is Dipping then?

2. There is not one Example or Shadow for Dipping in Baptiſme in all the Ceremonial Law, neither on the other hand is there any one External Antitype in the *New Teſtament* Ordinances for all thoſe Sprinklings, Pourings and Waſhings with Blood and Water; under the Old Teſtament Diſpenſation: But that Heavenly thing, namely the Ordinance of Water-

Baptiſm,

Baptiſme, *Heb.* 10. 1. and *Chap* 8. 5. pray obſerve two things.

1. There was ſprinkling under the Law practiced.

2. Whereas it is commanded by Chriſt to Diſciple or Baptize all Nations; ſo it is predicted that Chriſt would ſprinkle many Nations.

Iſa. 40. 15. *So ſhall he ſprinkle many Nations*, &c. That is, Baptize many Nations: *And when the* Jews *are converted, then they ſhall be Baptized, Ezek.* 36. 25. *Then will I ſprinkle clean water upon you, and you ſhall be clean from all your filthyneſs*, &c. 26. *A new heart alſo will I give you, and a new Spirit will I put within you, and I will take away the ſtony heart out of your Fleſh, and I will give you an heart of Fleſh.*

Here you ſee Gods Promiſe to the *Jews* is, That he will ſprinkle clean Water upon them, and they ſhall be clean. God hath not ſaid that he will dip them in clean Water, and they ſhall be clean: Here the Initiating Seal, and the Covenant both are promiſed to the *Jews* at their Converſion.

4. Theſe ſprinklings under the Old Teſtament, and Water-Baptiſme under the New, do both point at one and the ſame

ſame thing namely, the Internal Sprinkling of the Blood of Chriſt, and Renewing by the Holy Ghoſt in the heart of an Elect Sinner, which is the Baptiſme by the Holy Ghoſt, and with Fire, even as Circumciſion of the Fleſh, did ſignifie Circumciſion of the Heart, which is the powerful Operation and working of the Holy Spirit in the Converſion of a ſinner to God.

5. I ſhall prove that theſe Ceremonies under the Law were Typical Repreſentations of Goſpel Ordinances, *Heb.* 8. 4, 5. *For if he were on Earth*, (that is Chriſt) *he ſhould not be a Prieſt; ſeeing that there are Prieſts that offer Gifts according to the Law, who ſerve unto the Example and Shadow of Heavenly things, as* Moſes *was Admoniſhed of God, when he was about to make the Tabernacle; for ſee, ſaith he, that thou make all things according to the pattern ſhewed to thee in the Mount.* Here are ſeveral things which come under our conſideration from this Text of Scripture.

1. The firſt is this, namely, How hard and difficult a Task the Apoſtle had to bring thoſe *Jews* that had embraced the Chriſtian Religion off from relying upon their Aboliſhed Ceremonies.

2. All

2. All those Ceremonies and Sacrifices were Patterns and Examples of Gospel-Ordinances.

3. And lastly, We ought not to do any thing in point of Divine Worship, but what must be according to Gods own Institution, the Express Command of God being thus, *viz. For see that thou make all things according to the Pattern shewed to thee in the Mount.* There must be Divine Sanction upon it.

2. The Second Scripture is in *Heb* 10. *For the Law having a shadow of good things to come, and not the very Image of the things.*

3. The third and last Scripture I shall make use of at this time is in *Colos.* 2. *Let no man therefore judge you in meat or in drink, or in respect of an Holy day, or of the New Moons, or of the Sabbath days, which are a shadow of things to come, but the Body is Christ.* Hence we may observe, That all those Ceremonies and Sacrifices which were then Gods Ordinances under the *Mosaick* Law, were Examples and Shadows of good things to come, and not the very Image of the things, the Ceremonial Ordinances were but Shadows of Christ, but the Gospel-Ordinances are the very Image of Christ; The Apostle

alludes to the Shadow of a Man which giveth but a dark, obſcure repreſentation of him, but the very Image of a Man giveth a true repreſentation of his very Features.

2. The Apoſtle hath explained what theſe Ceremonies and Sacrifices which were their Ordinances did then point at; and alſo thoſe things which were then to come, *viz.* the Goſpel-Ordinances, the Ordinances under the Law pointed unto Chriſt through the Goſpel; for he is the Body or Subſtance of them all; for though they pointed unto Goſpel-Ordinances, yet through them unto Chriſt the Body.

5. If Sprinkling under the Old Teſtament-Diſpenſation was not an Example or Shadow of Water-Baptiſme under the New Teſtament, and repreſented the ſame thing as ſprinkling under the Law did; namely, Regeneration and Sanctification by the Death and Spirit of Chriſt, then I deſire our Opponents to tell us what External Ordinance of the Goſpel-ſprinkling was an Example and Shadow of; for it is ſo plainly proved, that Sprinkling was a Typical Repreſentation of ſome Goſpel-Ordinance, as that it cannot be denyed.

6. Our

6. Our Opponents affirm, That Baptiſme muſt be by Dipping the whole Body under Water, becauſe we muſt be Buried with Chriſt in Baptiſme; which affirmation they ground upon the Apoſtles words in *Rom.* 6. *Know ye not, that ſo many of us as were Baptized into Chriſt, were Baptized into his Death.*

Therefore we are buried with him by Baptiſme unto Death, that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his Reſurrection, knowing this, that our old man is crucified with him, that the body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin, for he that is dead is freed from Sin.

Here I muſt make ſome Reflections on theſe Scriptures, and alſo upon our Opponents plea for Dipping.

1. If this being buried with Chriſt in Baptiſme, is to be underſtood litterally, and not metaphorically, as they will have it to be, then they muſt lye as long under Water in their Baptiſme, as *Jonas* lay in the Whales Belly, which was the true ſign of Chriſts lying in the Grave in his own bloody Baptiſme.

2. The Apostle was not Treating about the mode of Baptisme, but of the signification thereof; by which, he shewed the Blessed Effects of the Bloody Baptisme of Christ in the *Souls* of all that are or shall be Regenerated, of which Water Baptisme is but the *Sign*; For as Christ dyed for sin, so we must die unto sin

3. As Christ's Body was crucifyed, so we must crucifie the Flesh with the Lusts thereof, which is to destroy the Body of sin, or crucifie the old Man.

4. And Lastly, When the body of sin is crucifyed and destroyed, it must be buried with Christ; for when the Old Man is buried with Christ, the New Man riseth with him, without which there can be no likeness unto Christs Death and Resurrection; and when we are raised with him, we shall walk with him in Newness of Life, that is, Eternal Life is then begun in the Soul which will Center in Glory with God the Father.

And this is all represented unto us in the *Sacrament* of Water-Baptisme, and when we are thus dead to sin, we are for ever freed from sin; that is, from the Tyrannical Power and Dominion of sin, and from the Condemnation thereof; though we are not freed from the Inbeing

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of ſin, nor ſhall we during this Natural Life.

2. For a further Illuſtration, Let us compare Scripture with Scripture; for the Apoſtle aſcribes the ſame thing to Circumciſion, as he doth to Baptiſme, where he ſpeaks again of being buried with Chriſt in Baptiſme, in *Coloſ.* 2. 9, 10, 11, 12, 13. *For in him dwelleth all the fulneſs of the Godhead bodily.*

And ye are complete in him, which is the Head of all Principality and Power.

In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the Body of the ſins of the Fleſh, by the Circumciſion of Chriſt buried with him in Baptiſme, wherein alſo you are riſen with him, through the Faith of the operation of God, who hath raiſed him from the dead.

And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all treſpaſſes.

I pray you, Tell us, What all this doth amount unto in favour of your Principles and Practice, with a reſpect to the Mode of Baptiſme from the Apoſtles words in theſe two Texts of Scripture, *viz.* *Rom.* 6 and *Coloſ.* 2. that you ſhould from hence draw a concluſion, that Dipping or

Plunging is the only Infallible Mode of Baptiſme, whereas it may as well be concluded from hence, That Dipping was the Mode of Circumciſion, becauſe the Apoſtle hath conjoyned both theſe ſigns and ſeals of the Covenant of Grace together by way of alluſion to Illuſtrate the things they ſignifyed, namely, Regeneration, Juſtification, Sanctification, and Eternal Salvation, which is Circumciſion of the Heart, and Baptiſme of the Holy Ghoſt, and by Fire, which is one and the ſame thing, and were purchaſed by our Redeemer, God over all, Bleſſed for ever; and are the Bleſſed Fruits and Effects of his Death, Burial, and Reſurrection: Thus you ſee theſe Scriptures leave you as they found you, with a reſpect to the Mode of Baptiſme; for they miniſter no relief unto your Principles, but rather make againſt it, becauſe that Circumciſion and Baptiſm are joyned together, as both repreſenting one and the ſame thing; which is that, that your Principle does not like, nor by any means allow.

3. Here is another Scripture to corroborate that which I have ſaid, touching the Mode of Baptiſme, 1 *Pet.* 3. 'When 'once the long-ſuffering of God waited 'in the days of *Noah*, while the Ark was

a pre-

'a preparing, wherein few, that is, eight
'Souls were saved by Water.

'The like Figure whereunto, Bap-
'tisme doth also now save us, not the put-
'ting away of the filth of the flesh, but
'the answer of a good Conscience to-
'wards God, by the Resurrection of Jesus
Christ.

Here are two things enveloped and folded up in these words.

First, As *Noahs* Temporal Preservation and Deliverance in and by the Ark, was Typical of Eternal Life and Salvation by Jesus Christ the Ark of God's Covenant, even so is Baptisme also.

Secondly, None are Eternally saved by, nor for their being Baptized. For External Holiness will not give a Right to Eternal Salvation, no, nor Fœderal Holiness neither, though Inherent Holyness doth: Pray mind the Apostles words; For, saith he, *The like Figure whereunto, even Baptisme doth also now save us; not the putting away the filth of the Flesh*; There is External Holyness, *but the answer of a good Conscience towards God, by the Resurrection of Jesus Christ*, there is Internal Holyness.

3. Temporal Salvations and Deliverances are not a sure sign of Eternal Salvation,

nor External Purification, or putting away the filth of the Flesh without Internal Heart-Purification by the Resurrection of Jesus Christ; of which *Noah*'s Preservation was a lively Type and true Sign. And Water-Baptisme is no more.

4. What Analogy is there between *Noah*'s Preservation and Dipping for Baptisme; for the Holy Ghost saith, that Baptisme maketh the like Figure unto it:

To which Question I answer in the Negative, There is none at all; for it is altogether Incongruous; but it makes a true Figure of Gods Wrath on the Old World, for they were all immersed and drowned.

5. And lastly, What Analogy or Congruity is there between *Noah*'s Preservation and Sprinkling in *Baptisme*: To which I answer in the affirmative, *viz.* There is a sweet harmonious agreement between them: For Sprinkling in Baptisme is the like Figure.

1. As *Noah* and his Familys preservation, in the time of the Universal Destruction by the Flood, was a Mark and Token of Gods distinguishing Love and Grace unto them above all the rest of the World: Even so is Water Baptisme now to all true Christian Believers and their Children, which is the Figure thereof; a Mark, and

Token

Token of Gods distinguishing Love and Grace above all other Persons in the World; for Baptisme is an External Sealing the Name of God upon them, whereby they are Externally received into the Family of Christ: *For whoso shall receive one such little Child in Christ's Name, receives Christ himself, Mat.* 18.

2. As *Noah* and his Family were all in the Ark, even so Believers, and all their Children are in the Covenant, and therefore they all ought to have the Figure of *Noah*'s preservation administred unto them, *viz.* Water-Baptisme, (and that by sprinkling) otherwise, it cannot answer to the Figure of *Noah*'s preservation; for neither he, nor any of his Family went over Board into the Water and were Baptized, but they were sprinkled with the Rain from Heaven, and with Water that did fly over into the Ark by the beating of the Waves against it, even as it doth against a Ships sides in a storm at Sea, by which the Mariners are often sprinkled; but if any are Dipped in the Sea, they are commonly Drowned.

3. And Lastly, As the Waters in Mercy bore up the Ark, and saved *Noah* and his Family, so in Judgment it drowned all the World besides: For the Text saith that *Noah* was saved by Water, unto

which Baptiſme is annexed: So that Baptiſme is by ſprinkling or pouring Water upon the Subject Baptized.

4. When the Scribes and Phariſees came to our Saviour Chriſt, deſiring to ſee a ſign from him, but he told them, *That there ſhould be no ſign given to it, but the ſign of the Prophet* Jonas; '*For as* Jonas *was three days and three nights in the Whales Belly, ſo ſhould the Son of Man be three days and three nights in the heart of the Earth.*

Our Saviour did not direct them to the Mode of Baptiſme for a ſign of his Death and Burial, and lying Three Days and Three Nights in the heart of the Earth, yet our Opponents will have Dipping for Baptiſme to be the ſign thereof; but our Saviour ſaid, *That no ſign ſhould be given to it*, &c. He did not ſay, no ſign ſhould be given to them, but no ſign ſhould be given to it, but that of *Jonas*: Neither do we find that Diſpenſation of *Jonas*'s lying Three Days and Three Nights in the Whales Belly any where quoted in the New Teſtament as a Sign or Figure of Baptiſme, but we do of *Noah* in the time of the Flood, 1 *Pet.* 3. 20, 21. and alſo in that Diſpenſation of Gods Deliverance of his People out of *Ægypt*, when they paſſed through

through the *Red Sea*, 1 *Cor.* 10. 1, 2. It seems very strange, That seeing that Dispensation of *Jonas*'s lying Three Days and Three Nights in the Whales Belly, was such a Splendent Sign or Figure of Christ's Death and Burial; if Dipping for Baptisme be so too, that there should be no notice taken thereof in that respect, but our Saviour Christ's Answer to the Cavelling Scribes and Pharisees doth sufficiently confute the aforesaid Mode of Baptisme.

5. Water-Baptisme is an outward visible Sign of the Internal Mysterious Work and Operation of the Holy Spirit in Regeneration, Renovation, and Sanctification, by the Blood of Sprinkling; for without shedding of Blood there could be no Remission of Sins.

6. And lastly, I will appeal to any Impartial Person whatsoever to judge, which of these two Modes in Baptisme is most agreeable, and maketh the Truest Figure or Sign of Sprinkling the Blood of Christ, which is the Blood of the Covenant, whether Dipping or Sprinkling; Because this nameless Gentleman that sent me the Letter and Book hath charged we with wresting the Scriptures; because I affirmed, that sprinkling under the Law, was Typical

pical of Sprinkling in Baptisme under the New Dispensation of the Gospel; For sprinkling under the Law did signifie the very same thing as Baptisme now doth under the Gospel: Pray mind what *Moses* said, and did under the Law, which is quoted by the Apostle in the New Testament. 1. In *Exod.* 24. 8. *And Moses took the Blood and sprinkled it on the people; and said, Behold the Blood of the Covenant which the Lord hath made with you concerning all these words.*

Here are several things flow from this Old Testament Text,

1. The First is this, That *Moses* applyed the Blood of the Covenant to the People by sprinkling it upon them, he did not apply the People to the Blood of the Covenant, by dipping them into it.

2. Here were the same sort of Subjects sprinkled by *Moses*, as they were, which *John* Baptized; namely, Gods Covenant-People the *Jews*, Men, Women, and Children: For as *Moses* sprinkled all the People, so *John* baptized all the People.

3. Though that Blood which *Moses* sprinkled on the People in it self was but the blood of a *Beast*, yet, Representatively and Sacramentally in Gods Account it was the blood of the Covenant, that is, the

the Blood of Christ as the Bread and Wine in the Sacrament of the Lords Supper, is the Body of Christ, for God appointed that to be an External sign of the sprinkling of the blood of Christ under the Law, as Baptisme now is under the Gospel, so that it was their Baptisme.

4. The Apostles quoted this in *Exod.* 24. 8. First the Apostle St. *Paul* quoted it in *Heb.* 9 19, 20. *For when Moses had spoken every precept to all the People according to the Law, he took the Blood of Calves and of Goats with water and scarlet wool, and hyssop, and sprinkled both the Book and all the People; saying, This is the blood of the Testament which God hath injoyned unto you.*

1. Here is both Water and Blood, and Christ came by Water and Blood, 1 *John* 5. 6. therefore that Covenant in *Exod.* 24 8. was the Covenant of Grace, though it was the *Sinai* Covenant, and is the same Believers and their Children are now in.

2. Here is the very same Phrase or Manner of Speech used for *Moses*'s sprinkling, as is for *John*'s Baptisme, namely, all the people; therefore *John*'s Baptisme was as Extensive under the Gospel, as *Moses*'s sprinkling was under the Law, and so it is to this day; it was to all the People

ple then which were in Covenant, and their Seed, and to none elſe.

Pray look back upon that in *Heb.* 9. 13, 14. *For if the Blood of Bulls, and of Goats, ſprinkling the unclean, ſanctifieth to the purifying of the Fleſh.*

How much more ſhall the Blood of Chriſt, who through the Eternal Spirit, offered himſelf without ſpot to God, purge your Conſciences from dead works to ſerve the living God.

Pray take notice of the difference that is between *Moſes*'s ſprinkling, and the ſprinkling with the Blood of Chriſt.

1. *Moſes* the Servant of God ſprinkled all the People with the blood of the Covenant; but it was but the Blood of Beaſts, and it was only Externally; it ſanctifyed to the purifying of the Fleſh, it did not reach their Conſciences; for many of thoſe People that were thus ſprinkled, were not ſaved.

2. But Chriſt the Son of God ſprinkleth all the Elect of God Internally with his own Blood; of which *Moſes* the Servant of God's Sprinkling was but an External Typical Sign, as Water-Baptiſme now is.

3. All that are, have been, or may be Baptized, may not be ſaved; but all that are,

are, or have been, or ſhall be ſprinkled with the Blood of Chriſt Internally, are ſaved with an Everlaſting Salvation: For they are, and ſhall all be baptized with the Holy Ghoſt and with Fire.

4. The Apoſtle St. *Peter* likewiſe ſpeaking of ſprinkling with the Blood of Chriſt, hath joyned Election and the Blood of Chriſt together: In the 1 *Pet.* 1. 2. *Elect according to the fore-knowledge of God the Father, through ſanctification of the Spirit unto obedience, and ſprinkling of the Blood of Jeſus Chriſt*, &c.

Thus I have brought the Type to the Antitype, namely, our Lord Jeſus Chriſt, who was given for a Covenant of the People, and was held forth in all thoſe Ceremonial Sprinklings and Waſhings, and Sacrifices under the Law; and Baptiſme repreſents the ſame things in which there is Sprinkling, Waſhing and Sacrifice: For by Water-Baptiſme we do Dedicate, and ſolemnly Offer up our Children through Chriſt by Faith, unto God; from whom we received them.

5. And Laſtly, Our Saviour Chriſt called his own Sufferings his Baptiſme, in *Luke* 12. 50. which was the grand thing that thoſe Sprinklings and Sacrifices, *&c.* under the Law did then ſignifie: And al-

ſo

so that *Baptisme* doth now signifie under the New Dispensation of the Gospel: Our Saviour Christ saith, in *Matth.* 26. *For this is my Blood of the New Testament, which is shed for many, for the remission of sins.*

For as in Christ's sufferings his blood was shed for all the Elect, so all the Elect were vertually sprinkled and sanctified by it, but they were not Dipped into it.

Now, In the next place, I shall shew the incongruity that there is between sprinkling the blood of Christ, and dipping for Baptisme

1. In the first place, There is no manner of congruity or agreement between sprinkling the blood of Christ, and dipping for Baptisme; for the former is applyed to the Subject, but the Subject is applyed to that in the latter.

2. Sprinkling in *Baptisme* is a proper Sign and Token of God's Covenant Love and Grace, and so is not Dipping; for the Mercy-seat was sprinkled with the blood of the Covenant, in *Levit.* 16. *And he shall take of the blood of the Bullock, and sprinkle it with his finger upon the Mercy-Seat.*

Which blood is called the blood of the Covenant, in *Exod.* 24. 8.

Here we may observe, That it was not the quantity of blood which was sprinkled, that sanctifyed the Mercy-Seat, but the

the quality; it is not ſaid that the Mercy-Seat was Dipped into the blood of the Covenant; no, but it was a little blood ſprinkled with the Finger: and the ſame is as True and Authentick of Sanctification by Water-Baptiſme.

As likewiſe in the caſe of Chriſt's waſhing his Diſciples Feet, in *John* 13. *Simon Peter ſaith unto him, thou ſhalt never waſh my Feet.*

Jeſus anſwered him, If I waſh thee not, thou haſt no part with me.

Simon Peter ſaith unto him, Lord, not my feet only, but alſo my hands, and my head.

Jeſus ſaith unto him, He that is waſhed, needeth not ſave to waſh his feet, but is clean every whit; and ye are clean, but not all. So in ſprinkling the Mercy ſeat it was ſufficient, though but with a little blood on the Finger: And ſo *B*aptiſme, A little Water ſprinkled on the Subject baptized is ſufficient.

2. In the ſecond place, as I have proved that ſprinkling is a ſign or token of God's Love and Grace, ſo on the other hand, I ſhall prove, that Dipping is a ſign or token of God's Wrath and Vengeance, by Three Infallible Inſtances.

1. The firſt is this, namely, the old ungodly World; they were all Dipt and

Drowned

Drowned in Gods Wrath and ſore Diſpleaſure in the Deluge of Water, when *Noah* and his Family were only ſprinkled and ſaved by Water, which was the like Figure unto *B*aptiſme; but if Dipping for *B*aptiſme be the Mode, then thoſe that were deſtroyed and drowned, made the trueſt Figure unto *B*aptiſme.

2. Proud *Pharaoh* and all his Mighty Hoſt in their hot purſuit after *Iſrael* into the *Red Sea*. were all dipt aud drowned in Gods Wrath and Vengeance, when Gods *Iſrael* paſſed on ſafely, and were all *B*aptized in the Cloud, and in the Sea by ſprinkling; for they were neither dipped in the Cloud, nor in the Sea, 1 *Cor*. 10. 1, 2. But there never were any Perſons deſtroyed by ſprinkling in *B*aptiſme, but what there have been by dipping for *B*aptiſme, I know not; ſome have affirmed that there have been ſome that have catcht their Death by it.

3. The third and laſt Inſtance is this, when our Saviour Chriſt doth come to deſtroy Antichriſt, and ſet up his Kingdom in the World, which I believe is very near, even at the door. He will come cloathed with a Veſture dipped in Blood, *Rev*. 19.

Thus I have made it out, that ſprinkling is a ſign or token of Gods Covenant-Love and Grace to all Elect Sinners; and proved

proved also that *B*aptisme is by applying Water to the Subjects *B*aptized by sprinkling or pouring, and not by applying the Subjects Baptized to the Water by Dipping, the former being of Divine Institution, but the latter a Humane Invention: So much for the Mode of Baptisme.

I Have lately perused a Book written by Mr. *H. C.* of *Wapping*, in Answer unto a Sermon or Two preached by that Worthy Divine, Mr. *F. Mence*, late Pastor of a Congregation in *Wapping*, his Text was in *Acts* 2.39. He Treated from thence concerning the Covenant God Established with *Abraham* and his Seed, and with *Israel* upon *Mount Sinai*; in which Book I find many unwarrantable strange Positions, and very Bold Attempts made by the Authour thereof, upon the Covenant of Grace; therefore I shall lay down some of the chiefest of his Arguments, and Reply unto them,

Had it not pleased the Lord to have taken Mr. *M.* to himself, he would have given him a humbling Answer, and sufficiently confuted him: But however, seeing he is gone, and I am here, I shall in honour to Gods Covenant-Truths, and in memory to Worthy Mr. *M.* offer something by way of Answer unto it instead of a better hand.

1. First, I shall begin with that Argument

ment of his in *pag.* 7. where he argueth thus, *viz. The Promise in the Text cannot be the* Abrahamical *Covenant to him and his Carnal Seed in their successive Generations from* Isaac: *God was not only a God to their immediate seed, but to their remote seed: Mark, if God doth take thy immediate Child into Covenant, as thou art a Believer; then you must conclude he will be a God to your remote Generations. For this is his Covenant with* Abraham, *and he made it good for many hundred years to their successive Generations, till that Covenant was broken, and totally expired; and until that, the Covenant stood fast with the Infants of the Ungodly, as well as with those of Godly Parents; so that the Promise in the Text cannot be the Covenant with* Abraham, *because it doth not extend to successive Generations.*

1. He saith the Promise in the Text cannot be the *Abrahamical* Covenant to him and his Carnal Seed, and his reason for it is, because, that Covenant was to him and his Seed in their successive Generations from *Isaac.*

Pray mind the Promise in *Act.* 2. 39. *For the Promise is unto you, and to your Children,* &c Pray what are Children, but a Mans successive Generations: Here you

you ſee the main reaſon of your point is unhinged at firſt daſh; for a Mans Children are his ſucceſſive Generations, and the Promiſe is to them and their Children.

2. That the Covenant God made with 'Abraham, he made it good, (ſaith he) 'for many hundred years to their ſucceſſive Generations; and then it was broken, and totally expired

To which I Anſwer, Firſt, In the General, and Secondly, more particularly.

1. In the General: This is all Repugnant and Foreign to the Sacred Scripture; for that knoweth no ſuch diſtinction nor period of the Covenant God made and Eſtabliſhed with *Abraham*, *Iſaac*, and *Jacob*; therefore this is a groſs miſtake of his: For firſt of all, God hath not only ſaid, but alſo ſworn to it, That, that very Covenant is an Everlaſting Covenant, and therefore it could never be broken, nor totally expired, as he hath confidently affirmed it was: Pray behold the Texts, and wonder at this Authours confidence; Firſt, in *Gen.* 17. 7. *And I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee in their Generations, for an Everlaſting Covenant, to be a God to thee, and to thy Seed after thee.*

I admire this Authour doth not quote the

the Text, and lay it down fairly at large, as it is in the Scripture; but the reason of which, I conceive is, because he hath set bounds and limits to the Covenant; and the Scripture hath set none, but on the contrary, hath declared it to be, an Everlasting Covenant.

2. God saith, and hath sworn unto it too, That his Covenant which he made with *Abraham*, *Isaac*, *Jacob*, and *Israel*, is to a Thousand Generations, and for ever; *Psal.* 105. *O ye seed of Abraham, his servant, ye, children of Jacob, his chosen; he is the Lord our God, his judgments are in all the Earth.*

He hath remembred his Covenant for ever, the word which he commanded to a thousand Generations.

Which Covenant he made with Abraham, and his Oath unto Isaac.

And confirmed the same unto Jacob for a Law, and to Israel for an Everlasting Covenant.

And pray read *Psal.* 89. 2, 3, and 29, to 34.

Here you see is Gods Word and also his Oath, that *Abraham*'s Covenant is Everlasting, and he will not break it; therefore it could never be broken, nor totally expired.

2. More

2. More particularly: God had a Covenant of Grace ever ſince the Fall of *Adam*, and alſo a People in it, and ever will have, ſo long as the World ſtands; and to put it beyond the Law of *Moſes*, God hath commanded it to a Thouſand Generations, which is throughout all Ages and Generations of the World, to the end thereof: 2. All thoſe that endeavour to make it ſhorter than God hath commanded it to be, are guilty of breaking this his Command, and alſo of making God a Lyar.

3. For Illuſtrations ſake, Let us ſee how many Generations there were from *Abraham*'s day, in which the Covenant was Eſtabliſhed to the coming of Chriſt in the Fleſh; which we have the account of in *Matth.* 1. 17. *So all the Generations from Abraham to David are fourteen Generations; and from David until the carrying away into Babylon are fourteen Generations, and from the carrying away into Babylon unto Chriſt are fourteen Generations.*

So that here are but Forty and Two Generations from the time of Gods Eſtabliſhing his Covenant with *Abraham* unto the coming of Chriſt in the Fleſh, which was about 1907 Years, and God commanded it to a Thouſand Generations; that is beyond all time, and

and it was Ratified by Gods Sacred Word and Oath; nay, this very Covenant was confirmed by the Death and Blood of Christ, which is the Blood of the Everlasting Covenant, *Dan.* 9. 26, 27. *And after threescore and two weeks shall Messiah be cut off;*

but not for himself, &c.

And he shall confirm the Covenant with many for one week, &c.

It is the Blood of the Everlasting Covenant which God made with *Abraham*, and also with *Moses*, of which the Sprinkling of that Blod by *Moses* on the People was Typical, in *Exod.* 24. 8. *And Moses took the Blood and sprinkled it on the People; and said, Behold, * the Blood of the Covenant, which the Lord hath made with you concerning all these words.* And there is the Book of the Covenant in the verse before. Thus you see I have proved the *Abrahamical* Covenant, as he calleth it, to be an Everlasting Covenant, from the Holy Word of God: Now, who shall we believe? Shall we believe God that cannot lie; that hath said, and also sworn, That the Covenant which he Established with *Abraham*, *Isaac*, *Jacob*, and *Israel*, is an Everlasting Covenant, and to a Thousand Generations, and can never be broken.

Or

Or Mr. *Hercules Collins*, who saith, *It was for many hundred years, and was broken and totally expired; judge all ye faithful Servants of the Lord, who are your selves in this very Covenant with God, and God with you.*

2. Saith he, in page 12. *The Covenant of Circumcision hath only Temporal Blessings promised in it, therefore it could not be a Covenant of Grace*, &c.

To which I thus Reply,

1. God made over himself unto *Abraham*, and to his Seed after him, to be their God in Christ in that very Covenant, and Circumcision was but a Seal or Token of the Covenant, and not the Covenant it self; as in *Gen.* 17. 11. *And ye shall circumcise the flesh of your foreskin, and it shall be a token of the Covenant betwixt me and you.*

Those are Gods own words, by which it doth not at all appear to be the Covenant, but only a Token of it: Mind the Apostles words in *Rom.* 4. *And he received the sign of Circumcision, a Seal of the Righteousness of the Faith*; That was a sign of the Circumcision of the heart; as Water-Baptisme is a sign of Christ's Baptisme by the Holy Ghost, and with Fire.

But how this Authour can make Circumcision to be the Covenant it self, as it is past my skill to determine, so I am sure it is past his to demonstrate: Sometimes he will have it to be a Covenant of peculiarity, and sometimes a Covenant of Works: But in this Argument it is a Covenant of Circumcision: I perceive he is for having it to be any thing, but that which God really made it for; namely, the Everlasting Covenant.

2. Can there be a more Gracious Promise, than this found out in all the Whole Book of God; namely, for God to make over himself to be a Peoples God, and the God of their Seed in an Everlasting Covenant, I challenge all the Anti-Covenanters to produce it if they can: And is this but a Temporal Blessing, think ye: What doth God give us a Shell instead of the Kernel? What though they had Temporal Blessings given in with this Blessing of all Blessings, *viz.* the Land of *Canaan*, *&c.* Have not we now in the time of the Gospel Temporal Blessings promised equivalent to that of *Canaan*, if not exceeding it: As in *Matth.* 6. *But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.*

Pray

Pray Note, It is God's Righteousness, and at Gods disposal, and not Mans, until it be made over unto him with God in the Covenant, at a Sinners Conversion.

All these things, namely Food and Raiment, and all other Temporal Blessings that God sees meet and needful for us, shall be given unto us, *Psal.* 84. 11.

2. In 1 *Tim.* 4. saith the Apostle there, *Godliness is profitable unto all things; having Promise of the Life that now is, and of that which is to come.*

Godliness is profitable unto all things: Why? Because that maketh all things profitable unto us.

2. Because with Godliness all Temporal Blessings, as well as other Dispensations of God, are enjoyed with the Blessing of God upon them.

3. Godliness is great Gain, because all things shall work together for their good.

Again the Apostle saith, in *Rom.* 8. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.*

4. Hence we may observe the good assurance that God hath given us of all these Temporal Blessings, and Outward Enjoyments that God sees needful and convenient for us, if Godly, tho' never so poor, they

ſhall have enough to bear their Expences through this World, and that is ſufficient; for his Portion is in the Heavenly *Canaan*: What ſaith *David* in *Pſal.* 37. 19, 25. *They ſhall not be aſhamed in the evil time: And in the days of famine they ſhall be ſatisfied.*

I have been young, and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.

1. These temporal bleſſings and outward Enjoyments are promiſed conditionally and comparatively.

1. If you ſeek firſt the Kingdom of God and his Righteouſneſs, you ſhall have all theſe Temporal Bleſſings and Outward Enjoyments that are needful and convenient for you in a Covenant way, Spiced and Perfumed with the Love of God; and thus no Wicked Man in the World enjoys them: For Gods Covenant-People enjoys them under a Bleſſing; but Wicked, Carnal Sinners enjoy them under a Curſe: *Mal.* 2. 1, 2. *I will even ſend a Curſe upon you, and I will curſe your Bleſſings, yea, I have curſed them already.*

2. This Bleſſed Promiſe of Chriſt is to take us off from anxious ſinful cares about the things of this Life, and to be ſeeking after the Durable Riches that are in him; as if he ſhould have ſaid, Do you think

think that your Heavenly Father, that taketh care to feed the Fowles of the Air, and to clothe the Lillies of the Field, Will he not much more provide for you of his own Family, will he feed his Birds, and ſtarve his Children; and this Chriſt makes uſe of as an Argument to ſtir us up to this Great Duty, *viz.* Of firſt ſeeking the Kingdom of God and his Righteouſneſs, and then he hath promiſed that all theſe things ſhall be added unto us.

2. Theſe Bleſſings are joyned unto Godlyneſs to a Child of God, though with a Curſe to the Wicked: For the former have the Promiſe of the Life that now is, and alſo of that which is to come.

But it may be objected, That theſe things are promiſed conditionally: It is true, they are; but, the Condition is very eaſie; for we ſhall have them for asking; for God hath promiſed to give his Spirit to them that ask him; nay, he hath ſaid in *Rom.* 10. *I was found of them that ſought me not, I was made manifeſt unto them that asked not after me.* But why then doth God preſcribe Conditions, ſeeing we are not able to perform them: For we know not how to pray, but as the Spirit it ſelf helpeth us to pray: Why, God hath not loſt his Power and Prerogative in requiring

and commanding it, though we have loſt our Power and Ability in performance: God commands us to Circumciſe, and to make our ſelves new hearts: But God hath promiſed to do it for us, God commands us to ſeek firſt the Kingdom of God, but he muſt firſt ſet it up in us; Nay, he hath promiſed to do it, *Pſal.* 84. *The Lord will give Grace and Glory*: There is the Kingdom of God, and the Righteouſneſs thereof in that Promiſe; *No good thing will he with-hold from them that live uprightly*: There is a promiſe of Temporal good things, and it is Chriſt that performs the Conditions for all the Elect.

3. And Laſtly, Theſe Temporal Bleſſings are given to us in ſuch a way and manner, as never was expreſſed, either unto *Abraham* or *Moſes*; for our Temporal Bleſſings are reckoned among the Bleſſings purchaſed by Chriſt, in *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things.*

Therefore Mr. *H. C.* may as well ſay, That the Goſpel-Covenant, that is, the ſame *Abraham* was in; which Believers are now in, is a Covenant of Works; becauſe there are Temporal Bleſſings and outward Enjoyments promiſed, as to make

make the same thing an Argument to prove that: That Covenant was a Covenant of Works, which God Established with *Abraham* and *Moses*: Thus you see what this Covenant of Circumcision, as he will have it, affords him in favour of his Opinion, which is even nothing at all.

4. Saith this Authour, in *pag.* 11. 'Justification doth not belong to the Co-'venant of Circumcision; *Ergo*, The Co-'venant of Circumcision is not the Cove-'nant of Grace: The antecedent appears 'from *Rom.* 4. 9, 10, 11, 12. Here the 'Apostle opposeth one to the other, and 'tells them, That *Abraham* was account-'ed a Believer, and Righteous, not in 'Circumcision, but in Uncircumcision; 'and therefore they had no cause to boast; 'as if *Abraham* had been Justifyed by the 'Law of Circumcision, or a Law of 'Works: No, saith the Apostle, it was 'before he was Circumcised, and he re-'ceived the Sign of Circumcision, a Seal 'of the Righteousness of his Faith, which 'he had being yet uncircumcised.

Pray mind, for he hath perverted the Text to bring his Marks to bear: For, saith he, A Seal of the Righteousness of (His) Faith, which he had, *&c.* This is just as he perverted the words of the Pro-

mise in this Text, which he here controverts about; *viz.* Where he said, [This] Promise, instead of [the] Promise: So here [his] Faith instead of [the] Faith; as if this Seal had been peculiar to *Abraham*'s Faith only: But the Apostle saith in the Text Mr. *H.C.* quotes; namely, *Rom.* 4. 11. *And he received the Sign of Circumcision a Seal of the Righteousness of the Faith*: Not his Faith

There is a vast difference between the sense of the words, *viz.* His Faith, and The Faith: The former is restrict and peculiar, but the latter is Extensive and more General: And here followeth his building upon this Sandy Foundation, *viz.*

'And pray observe, saith he, That Circumcision was a Seal only to his Personal Faith, and not to Infants that have no Faith: And this Seal was, that he might be the Father of all that believe, though not circumcised, and that Righteousness and Life might be Imputed where Faith was, though no Circumcision, which obliged them to a Law of Works for Life.

To which I Answer in the first place, I observe, That this Authour is very ready upon all seeming occasions to exclude all young Infants from any Interest in, or saving Benefit by the Covenant of Grace.

But now I think on't, He hath contradicted

dicted himself as to his former Way and Method which he prescribed for the saving ‘ of Dying Infants without Faith, by the ‘ Imputation of the Righteousness and ‘ Blood of Christ unto them, that Righ- ‘ teousness and Life might be imputed ‘ where Faith was, and not to Infants ‘ that have no Faith: So that here he hath excluded Infants from the Imputation of Christ's Righteousness and Life; which in his First Book, he allowed them to be saved by, without Faith.

For, saith he, Circumcision was a Seal only to his Personal Faith, and not to Infants that have no Faith; that Righteousness and life might be Imputed where Faith was, and not to Infants that have no Faith.

2. He hath Restricted Circumcision to be a Seal to *Abraham*'s Faith only: And this is part of the Fruit of his stiling it, A Seal of the Righteousness of his Faith, instead of the Faith; so that in his account God instituted an Ordinance to no purpose, and Erected and made a Seal to seal Blanks with, only *Abraham* himself excepted: ‘ For saith he, *viz.* Pray ob- ‘ serve, That Circumcision was a Seal ‘ only to his Personal Faith, and not to ‘ Infants that have no Faith. Pray were not Infants principally concerned in that Ordinance or Sacrament of Circumcision?

Had not all the *Jews* Male-Children this Seal miniſtred unto them, or ſet upon them at eight days old.

So that firſt he hath contradicted God that made the Covenant, and Inſtituted the Seal thereof: 2. He hath perverted the Apoſtles words. 3. He hath contradicted himſelf in his former Method of ſaving dying Infants. 4. And laſtly, He hath excluded all Dying Infants from Eternal Life and Salvation by the Imputation of the Righteouſneſs of Chriſt through Faith; for without Faith they cannot be Juſtified, Regenerated, nor Sanctified; and if ſo, then they cannot be made meet to partake of the Inheritance with the Saints in Light; and if ſo, then they all muſt be damned, if they dye in their Infancy; from which Doctrine, Good Lord deliver us.

3. He inſinuates that Circumciſion obliged Perſons to keep the whole Law of Works for Life and Juſtification: To which I anſwer in the firſt place.

1. That the Bond of Chriſtianity doth oblige every True Chriſtian, as well as others, to a ſtrict Obedience to the Moral Law for a Rule of Life; even as much as ever the Ordinance of Circumciſion did when it was in uſe and being: For it was never appointed by God for Life and Juſtification, but for a Sign and Seal of the

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Righteousness of the Faith, which is called the Faith of God, *Rom.* 4. 1, 2, 3. where the Apostle highly commended the Priviledge and Advantage of Circumcision, when it was in use and force, therefore it obliged them no more to the Law of Works for Life and Justification, then Baptisme now doth, which came in the room thereof, and is now the Seal of the Covenant or Righteousness of the Faith: Pray tell me one thing: Doth our Gospel give any more tolleration for Swearing, Cursing, Lying, Whoreing, Sabbath breaking, Drunkenness, Thieving, Cousening, Cheating, Murder, and the like Sins now then the Law did when Circumcision was in force; (no sure) for the Gospel requires as strict Obedience unto the Moral Law as ever it did in *Moses* time; there is the very same reason for it now, as there was then; and what is that you will say? Why, Because God requires it; as I shall prove by and by from our Saviours words, to the Young Man in the Gospel.

3. Life and Justification was never Entailed upon their Obedience under the *Mosaick* Law, no more than it is now under the Gospel, but on the Active and Passive Obedience of Christ, who fulfilled all Righteousness for all the Elect, and

wrought

wrought out a perfect Personal Righteousness for all Gods Elect, *Rom.* 8 33, 34. *Who shall lay any thing to the charge of Gods Elect, it is God that justifieth.*

Who is he that condemneth, it is Christ that dyed, yea, rather that is risen again, who is at the right hand of God, who also maketh Intercession for us.

Who is he that condemneth? Why the Law Condemneth and Curseth too; Ay, but Christ hath stopt the Mouth of that, and redeemed us from the Curse of it, *Gal.* 3. 13.

4. If Circumcision was a Covenant of Works, then *Abraham* was in a Covenant of Grace, and after that, in a Covenant of Works; for he Believed and was Justifyed before he was Circumcised; nay, he was in the Covenant of Grace, and the Covenant of Works both at once, which is absurd; being impossible.

5. God never made a Covenant with any Person, but that the Person himself was in that Covenant when he made it with him; for when God made the Covenant of Works with *Adam*, he was in it, and when he made the Covenant of Grace with him, put him into that. Now for *Abraham* to be in the Covenant of Grace and of Works both at once, is inconsistent; neither

ther was *Abraham* judſtifyed for his Circumciſion, nor for his Works, *Rom.* 4. *For if Abraham were juſtifyed by works, he hath whereof to glory, but not before God.*

For what ſaith the Scripture, Abraham believed God, and it was counted to him for Righteouſneſs: There came in his Juſtification at that Door, not by Works, but by Faith in our Lord Jeſus Chriſt.

6. I find this Authour groſly miſtaken about the Covenants.

1. He taketh Circumciſion it ſelf, which was only a Token or Seal of the Covenant of Grace, to be a Covenant of Works; whereas he himſelf ſaith, it was a Seal of the Righteouſneſs of his Faith, that was *Abraham*'s Faith only; (as he will have it) now if the Scripture had ſaid it had been a Seal of the Righteouſneſs of the Works of the Law, inſtead of the Faith, as the Apoſtle ſaith, then Circumciſion might have probably been a Covenant of Works; but pray mind the Scripture, in *Rom.* 11.6. *And if by Grace, then is it no more of Works, otherwiſe Grace is no more Grace; but if it be of Works, then is it no more Grace, otherwiſe Work is no more Work.*

Here you ſee the Apoſtle hath put it beyond all Diſpute or Controverſie; For Juſtification unto Life, muſt be of Grace, or

of

of Works; there is no Medium between these two; and if it be of Works, then Grace is become *Ipso facto*, null and void: but it is evident by that the deeds of the Law no Flesh can be justifyed in the sight of God, How then did Circumcision oblige them to a Law of Works for Life; the Law is a Rule of Life, but yet it is not a Life-giving Rule; it is said, the Just shall live by his Faith; but it is no where said, That the Just shall live by his Works: For neither the Moral Law, nor the Ceremonial were ever intended to make null and void the Grace of God; but they both were subservient unto it, *Gal.* 3. 21, 24. *Is the Law then against the Promise of God, God forbid; For if there had been a Law given which could have given Life; verily Righteousness should have been by the Law.*

'*Wherefore the Law was our School-master to bring us unto Christ, that we might be justifyed.*

And the Ceremonial Law, those Sacrifices, Ceremonies, and the like, were all Types and Shadows of Christ, our great High Priest, and of all Gospel-Ordinances; for Christ was the substance of them all, *Colos.* 2. 17.

2. He taketh the Covenant of Grace for the Covenant of Redemption; now all that have been or may be in the Covenant

of

of Grace, and enjoy all the External Priviledges thereof, may not be saved; but all that are in the Covenant of Redemption shall be Eternally saved.

1. All that have been, or that may be in the Covenant of Grace, may not be saved; as for instance; First, in *Matth.* 8. 11, 12. *And I say unto you, That many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven.*

But the Children of the Kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of Teeth. And in *Rom.* 11. 17. *And if some of the Branches be broken off, and thou being a wild Olive-Tree, wert grafted in amongst them, and with them partakest of the Root and Fatness of the Olive-Tree.*

2. All that ever were or are in the Covenant of Redemption shall be Eternally saved, because they are all Elected by God the Father, and given unto Jesus Christ to redeem, and he will lose none of them; for none shall pluck them out of his hand, and he will raise them up at the last day, *John* 17. and *John* 6. *All that the Father giveth me, shall come to me*; It is not said, they will come, but, *they shall come to Christ*) *and him that cometh to me, I will in no wise cast out.*

3. The

3. The Covenant of Redemption was made between God the Father, and the Son from all Eternity; and there was no Sin in Christ, therefore it was not made for him, though it was made with him; but it was for all his Seed that was in him, *Ps.* 89. 28, 29. *My Mercy will I keep for him for evermore, and my Covenant shall stand fast with him.*

His Seed also will I make to endure for ever, and his Throne as the days of Heaven. There can be no falling from True Grace; therefore it is said in *Rom.* 3. 24. *Being justifyed freely by his Grace, through the Redemption that is in Jesus Christ.*

4. The Subjects of Grace were none of them in being when this Covenant was made you see; but the Covenant of Grace was made with Man after the Fall; for there was no need of Grace to Man before, but there was when Man had sinned and fell from God, and plunged himself and all his Posterity into an Estate of Sin and Misery, out of which there could be no Recovery, but in and through a Redeemer.

5. And Lastly, Here is a Scripture that describes both these sort of Persons and their Stations.

1. Those that are in the Covenant of Grace by External Priviledges only, but not

not in the Covenant of Redemption.

2. Thoſe that are in the Covenant of Grace Internally, and alſo in the Covenant of Redemption Eternally; which are all God's Elect; in the 1 John 2. 19. *They went out from us, but they were not of us; for if they had been of us, they would, no doubt have continued with us, but they went out, that they might be made manifeſt that they were not all of us.*

They abandoned all their Covenant-Priviledges, and deſpized their own Mercies, and Apoſtatized from the ways of God, which they owned and profeſſed, and ſeemed to have Embraced; and thus they went out from God's People the Church among the Swine of the World, 2 *Pet.* 2. 22. *But it is hapned unto them according to the true Proverb, The Dog is turned to his own vomit again, and the Sow that was waſhed, to her wallowing in the mire.*

There was no ſaving Change wrought in them; for they were but Externally waſhed; it was but an outward Reformation and Profeſſion: They retained their Doggiſh, Swiniſh Nature ſtill; They were not begotten and born of God: *For he that is born of God ſinneth not:* 1 *John* 3. 9. He doth not ſo commit Sin as to Apoſtatize totally from God, though

though Sin be in him, yet it doth not reign there; there could be no such thing as an Apostate in this sense, if there was not a Covenant of Grace; for a Person that joyns himself to a true Church, is in the Covenant of Grace Externally, and partaketh of all the External Priviledges thereof; yet how many have totally fallen from that high Station, and become vile and vain in their conversations; and some have turned fierce Persecutors of Christ and his People; and this is to go out from us, because they may be made manifest, that they were not all of us.

3. But them which were in the Covenant of Redemption, remained fixt in it, and kept their Station; for they are not only in Christ's hand, but also in the hand of God the Father, *John* 10. *And I give unto them Eternal Life, and they shall never perish, neither shall any pluck them out of my hand.*

My Father which gave them me is greater than all, and none is able to pluck them out of my Fathers hand.

Satan with all his Temptations without us; nor with all his Black Guard of Lusts and Corruptions within us; nor all the Allurements of the World siding with him; nor all the power of Free Will in Man to help him: All these Potent Enemies in all

their

their united Power and Force, ſhall never be able to pluck one Soul out of the hand of God in Chriſt; for though his Grace be never ſo ſmall and weak, he is in the Covenant of Redemption, and Chriſt's ſtrength is his to uphold him, and God's Fear is in his heart, and he ſhall never depart away from him; not that he will not depart away from God, but he ſhall not: Therefore he need not be afraid, for he ſhall perſevere and hold out to the end, and Arrive ſafe in Glory.

4. And laſtly, God requires all his Elect People at the hands of Chriſt, and Chriſt prayed unto the Father for them all; and all that he prayed for, he came into the World intentionally to die for, becauſe they are all in that Eternal Compact and Agreement that was between God the Father, and Chriſt his Son; For the Counſel of Peace was between them both, *Zech.* 6. 13. *John* 17.

Thus I have proved that Circumciſion was not the Covenant it ſelf, but a Token or Seal thereof.

2. That it did not oblige any Perſon to keep the Law of Works for Juſtification and Life; neither did God ever intend it for any ſuch end or deſign, no more than he did Baptiſme: Indeed, they were obliged

ged by the Covenant, of which, Circumcision was a Token to keep the Moral Law as a Rule of Life, and so are we too; but not to take up and rest therein, and look no further; as all them which are in the Covenant of Works do, and are by Nature prone to it.

For Man naturally would rather go any where for Life and Justification, than come to Christ for it: Nay, Is it not Christ's own complaint, *viz. Ye will not come unto me that ye might have Life:* But here is a full proof from Christ's own words, That we are as much obliged to keep the Moral part of the Law now, as ever *Israel* were by the *Sinai* Covenant, See *Matth.* 19. *And behold one came and said unto him, Good Master, What good thing shall I do, that I may have Eternal Life.*

And he said unto him, Why callest thou me good, there is none good but one, that is, God; if thou wilt enter into life, keep the Commandments.

He saith unto him, which? Jesus said, Thou shalt do no Murder, thou shalt not commit Adultery, thou shalt not steal, &c.

Matth. 7. *Therefore all things whatsoever ye would that Men should do to you, do ye even so to them, for this is the Law and the Prophets.*

So that if this was a Covenant of Works to *Israel*, under the Old Testament, then it is so now to us under the Gospel: For you see, that our Saviour gave as strict Command for the Obedience of it now, as ever God did to *Israel* in the *Sinai* Covenant: Therefore this Argument of our Opponents affords no manner of proof in the least measure or degree, that the *Sinai* Covenant was a Covenant of Works, and so was broken, and totally expired at the coming of Christ in the Flesh.

6. Saith Mr. *H. C.* in *page* 13, in Answer to that Worthy Divine, Mr. *F. Mence*, who is now in Glory, *viz.* ' But seeing ' my Opponent requires where God made ' a Covenant of Works with his Redee- ' med People since the Fall, I shall shew ' him, that, from abundance of Scripture- ' Arguments, that Covenant and Ministra- ' tion which killeth and condemneth, can- ' not be the Covenant of Grace, but such ' the Apostle makes mention of in 2 *Cor.* 3.

To which I answer, The Apostle had been preaching up Justification and Salvation by the Righteousness and Merits of Jesus Christ through Faith, and shewing them the vanity of hoping or expecting Justification and Salvation by the deeds of the Law; and therefore he

con

cludes thus, *For the latter killeth, but the Spirit giveth life; for if the miniſtration of condemnation be Glory, much more doth the miniſtration of Righteouſneſs exceed in Glory.*

The Letter here which the Apoſtle made mention of, is the Moral Law, which is the Miniſtration of Death to a Sinner in the Covenant of Works: For when God, by his Spirit in the Goſpel ſets home the Law of Works in its rigorous demands upon the Heart and Conſcience of a Sinner, whereby it ſheweth him his Miſerable Loſs and Undone State and Condition by Nature, and the Impoſſibility of ever being juſtifyed and ſaved by the deeds of the Law; This raiſeth a Storm of Thunder and Lightning in his Conſcience, and brings him under a Thick Cloud, which fills him with Horrour, Terrour, and Trembling Amazement, even as it was with *Iſrael* upon Mount *Sinai*, at the giving forth of the Law; and while he lyeth thus under Conviction, if it be real and ſincere, then cometh the voice of the Trumpet exceeding loud; namely, The Goſpel, with glad Tydings of Salvation; and fills him with Joy and Peace in Believing: The Law is for Conviction, but the Goſpel is for Converſion: The Law goeth

goeth before the Gospel to make way for it in the heart of a poor Sinner; wherefore if the Law had been broken and totally expired, where then is the Glory of it, which the Apostle speaketh of: For, saith he, *If the ministration of Condemnation, (which is the Law) be Glory, much more doth the Ministration of Righteousness exceed in Glory.*

Thus you see there is Glory in this very letter, that killeth and condemneth the poor Convicted Sinner, namely, the Law; which had it been broken and totally expired, it had been but a nullity; and what Glory is due to a nullity? even none at all. But the Gospel of Righteousness doth exceed in Glory, as much as the voice of the Trumpet did exceed the voice of the Thunder at the giving forth of the Law: For it is not said, that the Voice of the Thunder was exceeding loud; no, but the Voice of the Trumpet: The former represented the Terrour of the Law, and the latter the Grace and Mercy of the Gospel; though the Law hath a thundring loud voice in it to condemn a Sinner, yet the Gospel hath a far louder voice of Mercy to save him: There was a Glory upon this Ministration of Death and Condemnation, namely, Conviction; but much more

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more doth the Miniſtration of Righteouſneſs exceed it in Glory, even as much as Regeneration doth Conviction; for in Conviction the Sinner ſtands condemned by Law in the Court of his own Conſcience, but in Regeneration he ſtands juſtifyed, and Acquitted from all the guilt of all his Sins, and alſo from the Condemnation of the Law in the High Court of Heaven: *Rom.* 8. *There is therefore now no Condemnation to them which are in Chriſt Jeſus*, &c.

Who ſhall lay any thing to the charge of Gods Elect, it is God that juſtifieth,

Who is he that condemneth, it is Chriſt that dyed, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh Interceſſion for us.

2. The poor Sinners confidence of Life, and Righteouſneſs by the Law of Works, is totally deſtroyed; this letter hath killed that: And now he lyeth dead at the feet of Chriſt; he is brought home dead by the Law to Chriſt; and ſo he continueth until the voice of the Trumpet, exceeding loud by the Agency of the Spirit doth come and quicken him, and raiſe him from the dead; for he was once alive without the Law, before his Conviction, while he expected Juſtification and Life by the Law;

Law, but when the Commandment comes, then Sin revives, and the poor Sinner dieth. They must be dead to the Law; for whilst they are wedded to the Law, Christ will never marry them, *Rom.* 7. 4; 9. When the Law cometh with an irresistable power, and sets home Sin upon the Conscience of a Sinner, then all his conceited vain confidence of his being Justifyed and Saved by the Law, vanisheth like the Morning Cloud, and Early Dew, all dead and gone.

3. What was that which the Apostle saith was done away, that our Opponent would fain make something on, in favour of this his Position, why it was the Ceremonial Law: For when Christ the Body and Substance was come, then all these Types and Shadows fled away, and was of no further use; for the Body which made those Shadows is Christ, *Col.* 2. 17. *Heb.* 10. 1. For they were all utterly Abolished at Christ's Death and Resurrection; for those things were no substantial part of the Covenant of Grace; for the Scripture saith, *they were but shadows of good things to come*; the Body is Christ: All the Ceremonies before the Law was given upon Mount *Sinai*, and after it was given forth here, pointed unto Christ; namely Circumcision,

cumcision, the Passeover-sprinklings with Blood-Altars, Utensils, Priests, and Sacrifices did all pourtray or point unto Jesus Christ our High Priest and Passeover, who was sacrificed for us, 1 *Cor.* 5. 7. and Christ was enjoyed in them all, for they were their Typical Gospel: And as the Ceremonial Law bore the Image of Christ the Mediatour of the Covenant, even so the Moral Law beareth the Image of an Absolute God; namely, a Transcript of God absolutely considered in himself, without a Mediator or Days-man, who is Essentially Holy, Just and Good; that will by no means Acquit the guilty; even so the Law is Holy, Just, and Good, and will by no means Acquit a guilty Sinner; that is, not in Christ, no more than God will; for God and the Law passeth one and the same Sentence upon guilty Christless Sinners.

4. Pray tell us, What is the first work that God doth in the Conversion of a Sinner? Pray look into *Heb.* 8. 10. and there you may see, *viz. I will put my Laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a People.*

This is the very Marrow and Quintissence of the Covenant of Grace: Now

can

can it ever be imagined, that God would Abolish this his Law without us, and yet write it within us, even in our very hearts; this is inconsistent with the Wisdom of God.

5. The Moral Law, (which Mr. *H. C.* will have to be a Covenant of Works, and therefore Abolished) is as much in use and force now, as ever it was, when it was given forth at *Sinai*; that is, the Morality of it; Ay, and it was in use and force before it was delivered unto *Israel* upon *Mount Sinai* in all previous Ages of the World; or else, Pray why did God Excommunicate *Cain* from his presence for the breach of the Moral Law; and likewise drown the Old World, and destroy *Sodom* and *Gomorah* by Fire from Heaven; why all this was for their disobedience of this very Law.

6. That Man that can perfectly and personally answer all the Laws Demands, and continually obey all its Commands shall live of it; but that is out of the power of meer Mortal Man, ever since the Fall of *Adam*; But if he could, he would have no need of Christ, nor his Righteousness to justifie and save him; but there is no other name under Heaven given among Men whereby we must be saved; neither is

there Salvation in any other, that is, by no other Way, Means, Power, Authority, or Appointment whatsoever.

7. None were ever Justifyed and Saved by their own Personal Obedience to the Law in the time of the Old Testament; and none shall ever be saved without owning and keeping it as a Rule of Life and Obedience under the New Testament, that are actually capable of breaking of it: *Yet in many things we offend all, and when we have done all that we can do, we are but unprofitable Servants*, Luke 17. 7, 8, 9, 10. *For when we would do good, then evil is present with us*, Rom. 7. *And there is not a Just Man upon Earth that doeth good and sinneth not*, Eccles. 7. 20.

8. The more Holyer and Spiritual any Person is, the more Conscience that Person maketh of keeping the Moral Law; and can this Law be Abolished that is written in their hearts and read in their lives, think ye: And on the other hand, Pray who are deeplier guilty of breaking the Moral Law, than those very Persons are that expect to be Justifyed and Saved by it; as witness the Papist, and others: But a Godly Person makes it his great business to obey the Law: Nay, let me tell ye, the Spirit of God will never be a witnessing

nessing Spirit in that Person that doth not make Conscience of keeping the Moral Law as much as possibly he can, and is grieved for that wherein he cometh short of it; for nothing hindreth the Spirits bearing Witness with the Spirit of a Child of God, that he is a Child of God; so much as the Transgression of the Law of God doth; for that causeth the Spirit of God to withdraw from us, and suspend the bearing Witness in us, and punisheth us, *Psal.* 89. *If his Children forsake my Law, and walk not in my Judgments.* If his Children, Whose Children? Why Christ's own Covenant-Children, as you may see in the foregoing Verses.

If they'l break my Statutes, and keep not my Commandments.

Then will I visit their Transgression with the Rod, and their Iniquity with Stripes; nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

My Covenant will I not break, nor alter the thing that is gone out of my lips.

He hath shewed thee, O Man what is good, and what doth the Lord thy God require of thee, but to do Justly, love Mercy, and walk humbly with the Lord thy God.

9. And lastly, *Christ is the end of the Law for Righteousness to all that believe.*

But how is Christ the end of the Law to them, not in point of Abolitiion, not to discharge them from their Allegiance, nor in point of Obedience thereunto, but in point of his Obedience for them; for he fulfilled all Righteousness for them, and them only which God the Father gave him; for Christ did not come to destroy the Law, but to fulfil it; for he obeyed the Law perfectly and personally, both Active and Passive; by which he made full satisfaction to the offended Justice of God for all the Breaches thereof made, or that ever shall be made by his chosen peculiar people.

Thus you see here is no Weight nor Force in this Argument of Mr. *H. C's*, to prove the *Sinai* Covenant to be a Covenant of Works with his Redeemed People: Therefore I think it would be in a manner needless to proceed any farther in giving an Answer to the rest of his Arguments, seeing they are all built upon this Sandy Foundation which I have already Razed by the Sacred Scriptures: But however, now my hand is in, I will proceed a little further, and speak to a few more of his Arguments.

2. Saith

2. Saith Mr. *H. C. There is a Law unto which Believers are dead to, in point of Justification and Life from it; which cannot be the Covenant of Grace, but of Works; for Saints are not dead unto a Covenant of Grace.*

This Argument is built upon his old Foundation, which is already judged and condemned, and utterly destroyed: I do affirm that all Believers were as much dead to that Law in point of obtaining Justification and Life from it, under the Old Testament, as we are now under the new; for Old Testament Saints were no more alive to the Moral Law of Works in point of Justification and Life in the sight of God, than Believers are now; For they were justifyed and saved in the same way, and by the same means, as all God's Elect are now; namely, by the Righteousness and Merits of our Lord Jesus Christ through Faith Instrumentally; for the Morality of the Ten Commandments are still in force, and are still as binding now upon Believers as ever they were unto them, when they were given forth upon *Mount Sinai*; and our Saviour saith, *that he came not to destroy the Law, but to fulfil it.* But Mr. *H. C.* saith tacitly and consequentially, That Christ

came to destroy the *Law*; for he affirms, That the Moral *Law* was a Covenant of Works in the time of the *Mosaick* Dispensation; and after many Hundred Years standing it was broken, and totally expired; which must be by the comming of Christ in the Flesh; for there was no space of time or vacation between the *Sinai* Covenant and the Coming of Christ; neither was the Church under any other Dispensation or Discipline between these Two Dispensations, therefore it must be at the Coming of Christ.

But I would fain have this Authour tell us, if he can, when, or in what Age of the World it was that Saints were alive unto the *Law* in point of Justification and *Life* from it, or in any one Age of the World, since the Fall; which I am sure he cannot, then this Argument signifyeth nothing.

3. Saith this Authour, "That Covenant which is repealed for the faultiness "of it, because it could not justifie, but "was in that point weak through the "Flesh; that could not be the Covenant "of Grace, for that will never be Repealed, it must be a Covenant of Works.

Now that Mr. *H. C.* doth count the Moral *Law* a Covenant of Works is plain, in that he saith it was weak through the

 Flesh,

Flesh; therefore let us see if that be Abolished even from that very Text which he alludes unto, *viz. Rom.* 8. 3, 4. *For what the Law could not do, in that it was weak through the Flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the Righteousness of the Law might be fulfilled in us, &c.* Here you see the Law was so far from being Repealed or Abolished, that the Righteousness of it was fulfilled, and that for all the Elect of God, as well as before Christ came and actually dyed.

3. Though Christ condemned Sin, yet he never condemned the Law; which he must have done, if it had been Repealed: But he justifyed the Law to be Righteous, Holy and Good, in that he did not come to destroy it or repeal it, but to fulfil it: And pray mind the same Apostles words in *Rom.* 7. 12, 13. *Wherefore the Law is Holy, and the Commandment Holy and Just and Good.*

2. The Law is not weak, but it is the flesh that is weak, and ever hath been since *Adams* Fall; but the Law in it self is as strong and powerful now, as ever it was. *Was then that which is Good made Death unto me, God forbid, but sin that it might appear sin, working Death in me by that which is Good, that sin by the Commandment might become exceeding sinful.*

So that this Argument signifyeth no more than any of the former; for there was no Covenant of Works made with *Abraham* nor *Moses* for Justification and Life: *Rom. Therefore by the deeds of the Law there shall be no flesh justifyed in his sight.*

Gal. 3. 11. *But that no man is justifyed by the deeds of the Law in the sight of God is evident, for the Just shall live by Faith.*

Though he be a Just Upright Man, yet he shall not live by that; no, it is his Faith he must live by.

But how did the Saints live in Old Testament time? Why, They did not live by the Works of the Law: O no, but by Faith also; as you may see in *Heb.* 2. 4. *Behold his Soul which is lifted up, is not upright in him; but the Just shall live by his Faith.*

Gal. 3. 18. 21. *For if the Inheritance came by the Law, it is no more of Promise; but God gave it to Abraham by Promise.*

Is the Law then against the Promises of God, God forbid: For if there had been a Law given which could have given Life, verily Righteousness should have been by the Law.

Here you see the Apostle hath clearly de-

demonstrated, that there was never any Law given for Life and Justification; because he saith; If there had been a Law given, which could have given life, *&c.* But it may be quæried thus, Is the *Law* of no use then; to which I will say, as the Apostle said, God forbid; for the *Law* is as much in use and force now, as ever it was since the Fall of *Adam*: For the Apostle saith, *That by the Law is the knowledge of Sin, therefore we conclude, that a Man is justifyed by Faith without the deeds of the Law*: The *Law* is not to come into the Bride-Bed of Christ with Faith in Justification, though it doth help to make the Bed by Conviction.

4. Saith this Authour, ' That *Law* ' which Grace is opposed unto, must be ' the *Law* of Works, *Rom.* 6. *For ye are not under the Law, but under Grace.*

To which I Answer, This is a False Gloss put upon the Text: For Grace doth not oppose the *Law*, but Establisheth it; and it is of the same use now, as ever it was, as I have already proved: Pray mind the Scripture, *Rom.* 3. 31. *Do we then make void the Law through Faith, God forbid? Yea, we establish the Law.*

But how can this be? For Mr. *H. C.* saith, That the *Law* was broken, and totally

totally expired: For Establishing the *Law*, as the Apostle saith, and Breaking the Law, as Mr. *C.* saith, are opposite and contradictory one to the other: Now if the Scripture be true, then Mr. *H. C*'s Notion is False and Absurd; but the Scripture is True; therefore Mr. *C*'s Notion is false and absurd: *Rom. 7 What shall we say then, is the Law sin; God forbid: Nay, I had not known sin but by the Law; for I had not known lust, except the Law had said, Thou shalt not covet.*

I shall draw some Inferences from what the Apostle hath said in this Chapter.

1. If Grace be opposed to the Law, then the Law is not good; and so it makes void the *Law*, to which the Apostle saith, God forbid; for Grace opposeth nothing but that which is evil.

2. If Grace be opposed to the *Law*, then the *Law* is Sin, to which the Apostle also saith, God forbid: For Grace opposeth nothing more than Sin.

3. Grace is not opposed to the Law of Works, as our Authour suggests, because the *Law* discovers Sin, and maketh it appear to be exceeding sinful in the eye of a poor self-condemning Sinner that lyeth under Conviction.

4. Grace

4. Grace is not opposed to the *Law*, because the *Law* is Spiritual, *Rom.* 7. 14.

5. The *Law* doth not hinder the Infusion of Grace into the heart of a Sinner, nor oppose his closing with Christ: But the *Law* is a Schoolmaster to bring him to Christ, *Gal.* 3. 24. therefore Grace is not opposed to the *Law*.

6. And lastly, Grace is not opposed to the *Law*, because it doth not hinder nor oppose that Obedience which is due unto God that made the *Law*: Thus you see this Notion totally Confuted and Destroyed.

5 Saith Mr. *H. C. That Covenant which saith; Do this and live, must be a Covenant of Works; But the Covenant of Grace saith, Believe, and live; and he that commands it, gives it, Heb.* 12. 2.

To this I Answer; This is true in it self; and it is what I my self asserted in my First Book, in Answer to Mr. *H. C.* And this is a clear Argument to me, to prove that Dying Infants must have Faith, or they can never be saved; for unless they have Faith, they cannot live, but he that commands it, gives it, *Heb.* 12. 2. Therefore, That which he hath been strugling for by all his Mistaken Arguments and Corrupt Notions; He hath given

ven away at once, and given it against his own avowed Principles, in this one Sentence, *viz. But the Covenant of Grace saith, Believe and live, and he that commands it, gives it.*

This hath been the Emphasis and Main Stress of my Arguments against the *Anabaptists*; namely, The Absolute Necessity of the Grace of Faith unto Eternal Life and Salvation, both of Old and Young: Nay, Saving Faith, though but in the Habit, is Eternal Life begun in the Soul: For there must be Habits and Principles, before there can be Acts: There must be a Tree before there can be Fruit.

2. There is God's Ability, and also his Promise both of giving and working Faith in the Elect. And that is clearly to be Inferred from the very Text he hath named, *Heb.* 12. 2. *And God that commands it, giveth it*; For if God had commanded it, and not given it, they could never have it.

2. God will save none but the Living: They must be made alive unto God by that Life that is in Christ Jesus our Lord; for God is not the God of the Dead, but of the Living; and without Faith, without Spiritual Life; and if so, then are they dead in Trespasses and Sins; for

there

there is no Spiritual Life to be acquired, but in the Covenant of Grace; and that Mr. *H. C*, owns: Therefore Dying Infants must be in the Covenant of Grace, or they cannot be saved; *For by Nature we are all Children of Wrath, and without Christ, and Strangers to the Covenants of Promise, having no hope, and without God in the World.*

3. He saith, *He that commands it, gives it.*

God commands us to believe, but it is he himself that giveth the Grace of Faith, and worketh it in us.

For God is the Authour and the Finisher of our Faith, Heb. 12. 2.

Therefore God can give the Grace of Life to an Infant, and finish it in him, as well as unto, and in an Adult Person; And where Saving Faith is infused, there are all the rest of the Graces of the Spirit in conjunction with it, cohabitating in the Soul.

4. That Covenant which saith, *Do this and live*, was that Covenant which God made with *Adam*; which he was in before he fell; that comes broken to all his Posterity; therefore it was not the *Sinai* Covenant; for there was no Grace or Mercy to be found, or hoped for in the

Covenant

Covenant of Works; for that requireth as perfect, personal, and perpetual Obedience, as ever it did of *Adam* before the Fall; which Man in a Fallen Estate can never performe; for that Covenant taketh no notice of Mans disability to obey it; therefore God hath laid help upon one that is Mighty to save; namely, the Second *Adam*, our Lord Jesus Christ: But there was pardoning Grace and Mercy to be had in the *Sinai* Covenant, therefore it was a Covenant of Grace.

Is it not Great Grace for the Most High God to dwell with a People, and to be their God? Why, it is the very Marrow and Quintessence of the Covenant of Grace it self, in the highest degree.

Exod. 29. 45. And I will dwell amongst the Children of Israel, and will be their God.

Exod. 34. 6, 7. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, Merciful, and Gracious, Long-suffering, and Abundant in Goodness and Truth.

Keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin, and that will by no means clear the guilty.

Now can any Covenant of Grace that ever was made before the *Sinai* Covenant was made, be fuller of Grace and Mercy

cy than this was; therefore the *Sinai* Covenant must be a Covenant of Grace, and not a Covenant of Works, as Mr. *H. C.* would have it to be.

6. Mr. *H. C.* saith, *That Covenant which was given with Horrour, Trembling, and Amazement must be the Covenant of Works; but such was the* Sinai *Covenant:* Pray take notice, that here he hath made the Method which God used in making the *Sinai* Covenant to be the very Foundation of his Argument, to prove it to be a Covenant of Works: *For, saith he, That Covenant which was given with Horrour, Trembling and Amazement, must be the Covenant of Works, but such was the* Sinai *Covenant*; And therefore he concludes that it must be a Covenant of Works, without producing any precedent for it in the least measure or degree.

1. He ought to have produced some precedent, wherein God did ever make a Covenant of Works in this Nature, namely with Horrour, Trembling, and Amazement; for unless he could have given us some precedent for it, wherein God used this Method in making a Covenant of Works, the whole stress of his Argument is invalid; for here is a Conclusion without any Premises, a Building without a Foundation

dation: There never was but one Covenant of Works made with Man in this World, and that was with *Adam* before he fell. Therefore let us ſee how that was made: Pray mind *Gen.* 2. *And the Lord God took the Man, and put him into the Garden of Eden to dreſs it, and to keep it.*

And the Lord God commanded the Man, ſaying, Of every Tree of the Garden thou mayeſt freely eat;

But of the Tree of Knowledge of Good and Evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof, thou ſhalt ſurely die.

Here they might have eaten freely of every Tree but one, and ſurely die, if they eat of that one: But here was no Thunder and Lightning; nor no Horrour, Trembling, and Amazement, at the making of the Covenant of Works with *Adam* in his Eſtate of Innocency; for *Adam* had no Guilt upon him, therefore he could have no Horrour in him: Now had the Covenant of Works been given forth to *Adam* with Horrour, Trembling, and Amazement, to uſe his own words, then he might have made it ſome kind of Argument to have proved the *Sinai* Covenant to be a Covenant of Works.

2. This Authour hath Affirmed that Cir-

Circumcision was a Covenant of Works; therefore let us see for his Arguments sake, if that was given forth with Horrour, Trembling, and Amazement in *Gen.* 17. 7, 10, 11. *And I will establish my Covenant between me, and thee, and thy seed after thee, in their Generations, for an Everlasting Covenant, to be a God unto thee, and to thy seed after thee.*

This is my Covenant which ye shall keep between me and you, and thy seed after thee, every Man-child among you shall be circumcised.

And ye shall circumcise the Flesh of your foreskin, and it shall be a Token of the Covenant between me and you.

Here you see there was no Horror, Trembling, nor Amazement in the Establishment of this Covenant with *Abraham*, which Mr. *H. C.* fallaciously hath affirmed, That Circumcision was a Covenant of Works, when God saith it was but a Token of the Covenant: And if it had been a Covenant of Works, then according to their Principle, none but the Male-Children were in it; for they urge this very thing as an Argument against Infants-Baptisme; for say they, you ought to Baptize none but the Male-Children, because the Females were not Circumcised: But I have

have sufficiently confuted this Absurdity already.

2. It will make it appear to be inconsistent with the Wisdom and Goodness of God to make a Covenant of Works with Man in his Fallen Estate above Two Thousand Years after he made a Covenant of Grace with *Adam* after the Fall; *Gen.* 3. 15. For it was so long from Gods making it with *Adam*, until he Established the same with *Abraham*; therefore the making of *Abraham*'s Covenant could be no president.

1. If Man could not keep the Covenant of Works when he was in a perfect State of Innocency, and spiritually alive, How was it possible that ever he could keep it in a state of Death and Depravation; this would have been infinitely worse than to make Brick without Straw; And God is no such hard Taskmaster: *For there is not a just man upon Earth that doeth good, and sinneth not*, *Eccles.* 7. 20. And the least sin is an irreparable breach in a Covenant of Works; for it knows no Mediatour whereby satisfaction might be made for it; And is this consistent with the Wisdom and Goodness of God, to make a New Covenant of Works with Fallen Man, when there was no possibility of his keeping the Old one.

2. They

2. They must work for Life and Salvation, when at the same time they are dead in Trespasses and Sins; *Eph.* 2. 1. for no Grace, no Spiritual Life; and how can a Dead Man work? For the Dead cannot praise God; and all that are in a Covenant of Works are Spiritually Dead; so that it is wholly inconsistent with the Wisdom and Goodness of God, to make a New Covenant of Works with Man, when he was not able to keep the Old one.

3. If any are saved in a Covenant of Works, it must be by a personal, perpetual, perfect Obedience to the Moral Law, by and of themselves; for the Law of Works accepts of no satisfaction made by another, but every Tub must stand upon its own bottom; nay, that will not do neither; for there must be full satisfaction made to the offended Justice of God for the first breach of the Covenant of Works by our First Parents; the guilt of which is imputed to all their Posterity; the guilt of that Sin must be Expiated, Removed, and Taken away, or else God's Wrath can never be Appeased, nor himself Reconciled unto us; and this can be done no way, nor by no means, but by and through a Mediator and Redeemer; and there can be no Mediator or Redeemer in a Covenant

of

of Works, becauſe then there would be Two Mediators, *viz.* one to a Covenant of Works, and another to the Covenant of Grace; whereas the Scripture ſaith, *There is but one Mediator between God and Man, the Man Chriſt Jeſus*, 1 *Tim.* 2. And look into 1 *Cor.* 10. 1, 2, 3, 4. And there you may ſee that Chriſt was with *Iſrael*: And what was he with them for? Why, He was with them as their Mediator and Redeemer.

Therefore the *Sinai* Covenant was not a Covenant of Works, but of Grace; for a Covenant of Works hath no Mediator.

4. There is no Repentance nor Pardon of Sin in a Covenant of Works, becauſe that Covenant is without a Days-man, to lay hands upon both; namely, upon an offended God, and offending Man; to Atone and Reconcile them one to the other in Peace and Amity: For there is none to ſpeak a good word for a Sinner while he is in the Covenant of VVorks, nor miniſter any Relief unto him; neither can ſuch ſpeak for themſelves, becauſe they are Spiritually dead; and the Law is againſt them, for that condemns them; The Law commands them to do this and live, and becauſe they cannot obey it, the Law pronounceth Sentence againſt them. 2. The Goſpel is

against them; for that saith, *He that believeth, shall be saved, but he that believeth not, shall be damned*: And no Person in a Covenant of Works can believe in Christ so long as he is in that Covenant. 3. God's VVrath hangeth over their heads, ready to fall down upon them, and devour them. 4. And lastly, Christ will never own nor acknowledge them, but will say unto them, *Depart from me, all ye workers of Iniquity into Everlasting Burnings prepared for the Devil and his Angels*: And what a miserable Case and Condition will all these be in; yet so it will be with all that live and die in the Covenant of VVorks: But there was pardoning Grace and Mercy for all Elect Sinners wrapped up in the *Sinai* Covenant, as I have proved, and therefore it was a Covenant of Grace.

5 There was never any Sinner whatsoever that was pardoned and acquitted from the guilt of any one Sin, but by Faith in the Blood of Christ; and this Grace *Moses* did partake of in the *Sinai* Covenant: For he was Justifyed and Saved by Grace, and so likewise were all the Old Testament Saints before him, from *Adams* day, and after *Moses*, to this very day; and so it will be until all Gods Elect are safe Arrived in Glory, *Acts* 4. 12. *Neither is*

there

there Salvation in any other; *for there is none other Name under Heaven given among Men, whereby we must be saved.*

Isa. 43. 11. *I, even I, * am the Lord, and beside me, there is no Saviour.*

Heb. 11. *By Faith Moses when he was come to years, refused to be called the Son of Pharaohs Daughter, chusing rather to suffer affliction with the People of God, than to enjoy the pleasures of Sin for a season, esteeming the Reproach of Christ greater Riches than the Treasures of Egypt, &c.*

By Faith he forsook Egypt, not fearing the wrath of the King; for he endured, as seeing him who is invisible.

1. It appeareth plainly, That God in Christ was the only Object of *Moses* his Faith and Love; For Faith always worketh by Love.

2. It is as plain that Christ was the Mediator of the *Sinai* Covenant, which *Moses* and *Israel* were then in; for God in Christ is not the Object of Faith and Love in a Covenant of Works, because there was no Mediatour belonging unto it to Act Faith upon, had it been possible for a Man to have it, while he was in that Covenant; for that Covenant doth not require believing, but doing: For as the Covenant of Grace saith, *Believe, and thou*

shalt

shalt be saved, so the Covenant of Works saith, *Do this, and live*: Therefore Faith is of no use in a Covenant of Works; but you see *Moses* had Faith, when he was in the *Sinai* Covenant, in which he lived, and also dyed; and he did exercise his Faith upon its proper Object, namely upon God in Christ; for a Covenant of Grace knows no other God; therefore the *Sinai* Covenant was not a Covenant of Works, but of Grace.

4. And lastly. We may observe from the Text aforesaid, What a great Measure and Degree of Faith and Self-Denyal God gave unto *Moses*, which he never gives to any, but unto them which are Regenerated, and in the Covenant of Grace.

1. By Faith he disdained to be the Adopted Son of a very great Princess: For he would not so much as suffer himself to be called her Son, or to be called by her Name.

2. He despised and refused to be invested with Worldly Honour, Dignity, and Grandeur.

3. And lastly, He refused and contemned Worldly Riches, Profits and Pleasures; and did freely chuse and prefer Sufferings and Afflictions with the People of God before it all; esteeming the Re-

proach of Christ greater Riches than all the Treasures of *Egypt*: *Moses* preferred the worst of Christ before the best of the World.

And all this *Moses* did by Faith in our Lord Jesus Christ, for his sake, and by his Spirit; for he suffered and endured all those Temptations and Tryalls, as seeing him by an Eye of Faith, who was invisible to an Eye of Sense: For our Saviour Christ was yesterday under the Law, to day under the Gospel, and forevermore the Mediator of the Covenant of Grace, *Rev.* 1. 8. *I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

Isa. 44. 6. *Thus saith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God.*

By the way, take notice, That Christ was *Israels* King and Redeemer; which I shall make further use of by and by.

6 Christ was a Lamb slain from the Foundation of the World. Christ was Crucifyed and Slain representatively and Mystically, throughout all Ages of the World, from *Adam*'s Fall to this very day: What did all those Bloody Sacrifices, and also the

Passeover

Passeover, which latter was instituted in *Moses* time, pourtray and signifie unto all the Old Testament Saints, why they exhibited the Crucifixion of our Lord Jesus Christ, darkly under a Vail unto them: For as the Sacrament of the Lords Supper doth shew that Christ our Passeover did come and was sacrificed for us; so those Sacrifices did shew unto them, That Christ the Redeemer of the VVorld was to come in the Flesh, and be offered up a Sacrifice for Sin.

1. For in those Sacrifices, *Adam*, *Noah*, *Abraham*, *Moses*, and all the Old Testament Saints, enjoyed Communion with God in a Crucifyed Redeemer, which then was to come, even as Gospel Believers do now he is come in the Sacrament of the Lords Supper; For Christ suffered in the time of the Gospel, for their Sins past, which were committed under the Law, as you may see in *Rom.* 3.24, 25. *Being justifyed freely by his Grace, through the Redemption that is in Jesus Christ, whom God hath set forth, to be a propitiation through Faith in his Blood, to declare his Righteousness for the Remission of sins that are past through the forbearance of God.*

That was, God did forbear that Debt which was contracted under the Law, un-

til Christ came in the Flesh, and actually paid it; but they were saved before upon the credit of Christ.

Therefore the *Sinai* Covenant was not a Covenant of VVorks, but of Grace.

7. And Lastly, To what end or purpose should God make a Covenant of VVorks with Dead, Carnal Unbelievers, who never were out of the Old One; they are all in a Covenant of Works by Nature, it is their Birth-right, they were born unto it: For Reprobates and Hypocrites can call nothing their own, so truely and properly as they may the Covenant of VVorks.

2. For God to make a Covenant of Works with his Redeemed People (as Mr. *H. C.* affirmed) who were all in the Covenant of Grace by Regeneration, would be for God to disfranchise and strip them all of the greatest Blessing and Priviledge, and lay them all under a very great Curse, *Gal.* 3. 10. *For as many as are of the works of the Law are under a Curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

The Redeemed of the Lord can never be turned out of the Covenant of Grace, when once they are taken into it, though

rotten

rotten hearted Hypocrites may, and ſhall be turned out of it; for they are in it, but Externally, in outward appearance and profeſſion.

3. This *Sinai* Covenant could not be a Covenant of Works, but a Covenant of Grace; which I ſhall prove by an Invincible Argument; namely, By the Glorious Titles which are given to Chriſt in the Old Teſtament; in *Iſa.* 43. *Thus ſaith the Lord, your Redeemer, the Holy one of Iſrael.*

Here he is called *Iſraels* Lord, Redeemer, and their Holy One, *Iſa.* 44. *Thus ſaith the Lord, the King of Iſrael, and his Redeemer, the Lord of Hoſts.*

Iſa. 33. *The Lord is our King, he will ſave us.*

Chriſt is not King of thoſe that are in a Covenant of Works; for they are ſo far from being his Subjects, as that they are his Enemies.

2. They are Satans Vaſſals and Bondſlaves; the Devil Reigns King over them.

3. You ſee Chriſt is ſtyled *Iſraels* Redeemer; and there was no Redeemer to a Covenant of Works.

Thus you ſee by Chriſt's Titles, that the *Siani* Covenant was a Covenant of Grace, and not a Covenant of Works, as

Mr. *H. C.* hath confidently affirmed that it was; therefore I would advise him to study the Mysteries of the Covenant better, and consider of what the Lord hath said by his Servant in *Psal.* 25. 14. *The secret of the Lord is with them that fear him, and he will shew them his Covenant*: And let him remember that Christ was *Israels* Redeemer.

In the last place I shall produce a few more Arguments from a better hand than my own, for a full confutation of this gross Error of Mr. *H. C.*

The first is this, viz. Adam *no sooner fell from God out of one Covenant, but God graciously took him into another; and that was a Covenant with Christ, which is miraculously wrapped up in that Text, Gen.* 3. 15. *And I will put Enmity between thee and the Woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*: 'That was, to die 'for us; and hence he is said to be a Lamb 'slain from the Foundation of the World; 'because then in this Covenant Christ was 'foretold and promised: Now that Co'venant wherein there is a Promise of 'Christ must needs be a Covenant of 'Grace.

2. Look

2. Look further, namely, unto *Abraham*, and see the Covenant God made with him, in *Gen.* 17. 7. *And I will establish my Covenant between me and thee, and thy seed after thee in their Generations, for an Everlasting Covenant.*

'What Covenant this was is very ne-
'cessary to inquire a little into, and the
'rather, because there are some in our
'day to cut off the Seed of Believers from
'the Covenant, and from Baptisme the
'Seal thereof, deny it to be a Covenant
'of Grace: In this Covenant Christ was
'promised to *Abraham*, *I will be a God to*
'*thee, and to thy seed after thee.*

'For God is a God to none but to them
'that are in Christ; for while a Person is
'out of Covenant, he is without Christ;
'and without Hope, and without God in
'the World, *Eph.* 2. 11, 12.

'*Abraham* is styled a Believer, Ay, the
'Father of all Believers, *Rom.* 4. 11.
'And how came that to pass? Why, It
'is upon the sole account of the Cove-
'nant, that he is so styl'd, therefore it
'must be a Covenant of Grace.

2. 'It is said of this Covenant, that it
'was confirmed before of God in Christ:
'The Law which was Four Hundred and
'Thirty Years after, could not disanul it:

'Pray consider what Covenant the Apostle 'spake of; it was the Covenant made 'with *Abraham*: Now if this Covenant 'which was made so long before, and the 'Law could not disanul it, and confirmed 'of God in Christ, then this must be a 'Covenant of Grace.

2. 'Let us make one step further, and 'there I must pitch my foot, which is 'from *Abraham* to *Moses* time, That 'there was a Covenant made with the 'Church is clear, in *Exod.* 19. 5. *Now 'therefore, If ye will obey my voice indeed, 'and keep my Covenant, then ye shall be a 'peculiar Treasure unto me above all people: 'For all the Earth is mine, Exod.* 34. 27. '*Deut.* 4. 23.

Now the great question will be, what Covenant this was.

1. 'It could not be a Law that they 'expected Life from: The *Jews* did many of them set up a Legal Righteousness, and rested upon the Works of the 'Law for Life; but it was not the Intention of God; and this is evident; in 'that this Covenant was confirmed by 'Blood, *Exod.* 24. 7, 8. Now this Blood 'Tipifyed the Blood of Christ, therefore 'it could not be a Covenant of Works, for

for that was never confirmed by the Blood of Christ.

2. If the *Sinai* Covenant had been given as a Covenant of Works, then, if once it had been broken by any one Sin, it had cut off all *Israel* from any Salvation by it, because a Covenant of VVorks presently condemns upon the offence committed; for it admits of no Repentance, nor no Satisfaction done by another; but this Covenant had Mercy for Sinners in it: There was room for Mercy and Forgiveness of Sin in this Covenant, therefore it could not be a Covenant of VVorks.

Let me make it out to ye, That this Covenant was a Covenant of Grace; though for the Manner of Administration it much differed from the Covenant of Grace now, yet for substance is much the same: God did deliver that Covenant upon Mount *Sinai*, to let them see the Dreadfulness of Sin, and the Terrour of the Law against Sin without a Mediatour; that this was the end for which God did it, is plain enough in the Scripture, the Law Entred, VVhy? *That the offence might abound*, Rom. 3. 20. Gal. 3. 19, 22. *They being ignorant of the Righteousness of Christ, sought to*

'*establish their own Righteousness.* Therefore God did so order it, as to stop them 'all from that, That Men might not have 'any confidence in themselves, but to 'bring them to Christ, who is the end of 'the Law for Righteousness to them 'which believe; they were very ignorant of the Misteryes of Christ; therefore God sent them to School to the 'Law to instrnct them, *Gal.* 3. 24.

4. 'Pray what is that Relation the 'Covenant of Grace fixeth between God 'and us? VVhy, It is even this, *I will be 'to them a God, and they shall be to me a 'People*, *Heb.* 8. 10. Now you shall find 'the same Relation between God and '*Israel* of old, in *Jer.* 11. 3, 4.

'How can the Lord be a Covenanting 'God to Sinners, and how can Sinners be 'a Covenanting People to God, but by 'Faith in Christ alone; and thus this Evangelical Covenant, you see, doth 'prove the *Sinai* Covenant to be a Covenant of Grace.

5. 'Do but compare the Preface of the 'giving the Law and the First Command 'together; and there you will see it to 'be a Covenant of Grace, *Exod.* 20. 2, 3. '*Deut.* 5. 6, 7. *I am the Lord thy God, 'which brought thee out of the Land of*

'*Ægypt*,

Egypt, from the house of Bondage, thou shalt have no other Gods before me.

Again, God never made a Covenant of VVorks since Man sinned and broke it; and I will give ye several Arguments to prove it.

1. Immediately after the Fall God did Establish the Covenant of Grace, *Gen.* 3. 15. where you have a Promise of Christ, the Seed of the VVoman: Now a Covenant of VVorks, after a Covenant of Grace is made, is wholly inconsistent; for they are destructive one of another, the Apostle says in *Rom.* 11. 6.

2. If God did make a Covenant of Grace, and after that, a Covenant of VVorks, then he made it possible and impossible for a Sinner to be saved by a Covenant of Grace: But it is impossible for a Sinner to be saved in a Covenant of VVorks: Now for God to make it possible and impossible, for a Sinner to be saved, is a contradiction, and that is no way becoming a God of Mercy: For one saith, *Believe, and thou shalt be saved*; and the other saith, *Do this, and thou shalt live*; which is to Build up with one hand, and pull down with the other; To offer Mercy freely, and then deny,

to give it; To give Life, and then take it way again.

3. This is to make the Covenant of Grace void, which God hath made to be Everlasting and Sure, and is no more changeable than the Priesthood of Christ is; which God have said, *Thou art a Priest for ever.*

If God should set up any such thing as a Covenant of VVorks, it would root out the Righteousness of Christ, therefore the *Sinai* Covenant could not be a Covenant of VVorks.

4. A Fourth Argument is, That the Law was given in such a way and manner, as that it plainly appeareth, that God intended it to be a Covenant of Grace; And there are Two things, if taken together, will make it appear to be so: First, The Terrible Manner in which God appeared in giving the Law upon Mount *Sinai* in Thunder and Lightning: VVhat was the meaning of this, but that God might convince the People that they were unable to deal with this God, and this Law, without a Mediator.

2. This filled them with such Fear, as that they cryed out for a Mediatour between God and them, and *Moses* was

the

'the Man, and thus God condescended.'
'Now *Moses* was the Type, and Christ
'the Antitype, *Deut.* 18. *The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy Brethren, like unto me; unto him shall ye hearken according to all that thou desirest of the Lord thy God in Horeb, in the day of the Assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great Fire any more, that I die not.*

And the Lord said unto me, They have well spoken that which they have spoken.

I will raise them up a Prophet from among their Brethren, like unto thee; and I will put my Word in his Mouth, and he shall speak unto them, all that I shall command him; and it shall come to pass, That whosoever will not hearken unto my words which he shall speak in my Name, I will require it of him.

This Argument hath quite destroyed one of Mr. *H. C*'s Topping Arguments which he produced to prove the *Sinai* Covenant to be a Covenant of Works, and hath swallowed it up, even as *Aarons* Rod swallowed up the Rods of *Pharaoh*'s Magicians; for saith he, 'That Covenant 'which was given with Horrour, Trem-'bling and Amazement, must be a Cove-

'nant

nant of Works, but such was the *Sinai* Covenant, *&c.*

'3. The Mutual Stipulation between 'God and *Israel* in this *Sinai* Covenant 'is the same for Substance with the Co-'venant of Grace, and that both on 'God's part, and *Israels*: On Gods part 'there are Gratious Promises, on *Israels* 'part, of Gospel-Duties. First, Do but 'observe, Gospel-Mercies and Gracious 'Promises are made on God's part, when 'this Covenant with *Israel* was made.

'1. He promised to be their God, '*Levit.* 26. *Exod.* 20. *And this is the* '*highest Gospel-Promise, there is not a higher* '*Promise in all the Gospel.*

'2. He promised to own them as a pe-'culiar Treasure to himself above all Peo-'ple beside in the whole World, *Exod.* '19. 5, 6.

Thus you see this great Truth splendently cleared and proved by these Arguments, That the Covenant which God Established with *Abraham* and his Posterity. And 2 That which God made with *Moses* upon Mount *Sinai*, that they were both of them the Covenant of Grace under differing Administrations.

But saith Mr. *Collins*, This Opinion of yours destroys the Doctrine of the New Cove-

Covenant, and the Foundation of Gospel Churches; In Answer to that, *viz.* it must be understood comparatively, in a Two-fold Sence.

1. The Covenant of Grace is a New Covenant, with respect to the Covenant of Works; which is an old ruinated Covenant; for there is nothing but old things in it, nor belonging unto it; and the oldest is, *Do this and live*; which was in force before ever the Covenant of Grace had a being; But there is nothing but New things in the Covenant of Grace: *All old things are done away, and all things are become new*: The greatest New thing of all, is Faith in our Lord Jesus Christ; for it is, he that believeth shall be saved: And this Liquor of Life was set abroach just after the Fall of *Adam*, *Gen.* 3. 15.

2. The Covenant of Grace is called a New Covenant; not that it is another Covenant, but the same which God made at first with *Adam*, and runneth with the same Cœlestial Liquor now as it did when it was first Broached; though it runs fresher and clearer now, with respect to the Old Administration under the Law: But the Liquor is the same, and ever will be; for it was he that believed should be Justifyed and Saved then; and so it is now, and ever will be, to the Worlds end: And the Foundation of the Church is the same now, as ever it was; 1 *Cor.* 3. 11. *For other foundation can no man lay, then that is laid, which is Jesus Christ.* If he can find no better Arguments than such as these, or any other that ever I saw of his, their Opinion must fall to the Ground, and be lost; and indeed it is better lost than found.

Mr. *H. C.* hath most Unworthily Ridicul'd that late Worthy Divine Mr. *F. M.* of worthy Memory, concerning his Fifth Argument in his Book

Vindicia

Vindiciæ Fœderis, saith Mr. *C.* in *page* 15. of his *Sandy Foundation*, His Fifth Argument wants Crutches to uphold it ; Doth this Covenant freely hold out the pardon of Sins to them in it ? ' This he said, Because Mr. *M*—'s Fifth Argument ' runs thus, *viz.* This is a Covenant that freely holds out, and offers Pardon of Sin without ' Works ; therefore then it cannot be a Covenant of Works ; it holds out pardon of sin freely, by believing in Christ, the Covenant of ' Works we know) holds forth no Pardon of ' Sin, no Mercy to Transgressors, that violate and ' break the smallest point of it, *Gal.* 3. 10.

Now can any Man that hath but a grain of Spiritual Sence condemn the aforesaid Argument, and declare to the World publickly, that it wants Crutches to uphold it ; surely that Man must be very ignorant of New Covenant Mysteries that dares thus to judge of it, be he who he will.

I must confess Mr. *H. C.* handled Mr. *M*— very roughly ; he hath been very liberal with his Unworthy Reflections upon him, and extraordinary free and generous of his hard words against him ; his words have been as hard as the Flint-stone comparatively ; but all his Arguments are as soft as Silk : Thus I have, through Divine Assistance, Confuted all his mistaken Notions and Arguments about the Covenants God Established with *Abraham* and *Moses*, and proved them to be the Covenant of Grace, though under differing Administrations ; and that Circumcision was not the Covenant, but a Token thereof ; for if Circumcision was a Covenant of Works, and the *Sinai* Covenant a Covenant of Works, then there were three Covenants of Works in being at [*Once*] ; for the Covenant of Works God made with *Adam* is still in being, though it be broken, this

is

is the Genuine Consequence of Mr. *H. C's.* Arguments; whereas there is but one Covenant of Works, no, nor but one Covenant of Grace; therefore I hope Mr. *H. C.* will see himself mistaken, and be so wise, as to submit to these great Truths; and contend no longer with them; for it is more Honour to repent of an Error, than to hold it.

Brethren, Since I have been writing this Book, I received a Letter from an Unknown hand, without either Name or Date, which is to this Effect.

I *Observe, (saith he) That in your former Books you did Assert a Necessity of Faith in Infants in order to Justification; for say you, There is but one way for the Justification and Salvation of Infants and Adult Persons, and that is by Faith in Jesus Christ; and it being your Judgment that Infants are not capable in an ordinary way to exercise the Grace of Faith, therefore you Assert in* p. 31. *of your Reply to Mr.* B. K. *That it is not Mans acting Faith that justifyeth him, but it is the Habit of Faith in the Righteousness of Christ that doth that: And the contrary of this you seem to suggest, is not consistent with the Free Grace of God in Justification: Your own Divines say, That though Faith justifyeth not as an Act, yet it is the Act of Faith that justifyeth.*

To which I answer, I am much of the same Opinion with them, and by God's Assistance I will make it out; and yet not contradict that which I have formerly delivered touching this matter: And therefore in the first place, I will lay down all that relates to this point in *page* 31. of my aforesaid Book, which beginneth in *page* 30. and then prove the point in hand, which I begun thus, *viz.*

2. All

2. ' All Children are Elected and Chosen of God that are saved, dying in their Infancy, (there is the point) and therefore they must have the Grace of Faith to unite them to Christ, which is the Faith that is peculiar to all Gods Elect, *Tit.* 1. 1. For all Mankind by Nature are in a State of Unbelief; for it was that Sin which brought Man into a State of Condemnation; for had our First Parents believed God, when he told them, *If they did eat of the Tree of Knowledge of Good and Evil, they should surely dye*; Man had never fell into a State of Condemnation: Now the Opposite Grace to the Sin of Unbelief is Faith, and Habitual Faith by the powerful Agency of the Blessed Spirit of Grace, is sufficient to subdue and conquer Original Unbelief, and to Justifie and Sanctifie them by the application of the Righteousness, Blood and Merits of Jesus Christ to their Souls; It is not Mans Acting Faith that justifyeth him, but it is Habitual Faith in the Righteousness of Jesus Christ that doth that; the Act of Faith in a Sense, may be said to be the Creatures, but the Habit of Faith is Gods own Free Act in the Creature; wherefore if Man cannot be Justifyed without his Acting of Grace, then Justification depends on the Acting of the Creature: Though a Believer may be said to have a hand in his own Sanctification, yet he hath none at all in his Justification. And this is what I Asserted in *page* 30, 31.

Now I would ask this Gentleman these Three following Questions.

1. I would ask him, Whether it be possible for any Elect Sinner whatsoever, Old, or Young, to be United to Christ without the Habit or Grace of Faith; for if he can, it is contrary to the

the Opinion of ſome of the *Anabaptiſts* themſelves, as I have ſhewn already in this Book.

2. Whether it be poſſible for any Soul whatſoever to be Juſtifyed and Acquitted from the Guilt of *Adams* Firſt *Sin*; and ſo be Eternally ſaved without Union to Chriſt: This alſo is contrary to the Opinion of ſome of the *Anabaptiſts* themſelves, which I have controverted this point with.

3. And laſtly, Whether God hath conſtituted Two ways of Juſtifying and *Saving* his Choſen People, as ſome have, not without Ignorance affirmed, *viz.* One for Elect Dying Infants, and another for Adult Perſons; Theſe Three Queſtions I ſhall leave him to conſider; and in the mean time I ſhall give you the Opinions of Two Learned Authours touching this Point.

1. The firſt ſhall be *Martin Luther*, who hath thus ſaid, *If Circumciſion was valued upon the account of the Covenant, and the Promiſe cannot be received, but by Faith: Then this follows, That little Children, by the co operation of the Holy Spirit, may have Faith, and the Heart of an Adult Perſon is no more capable of changing himſelf than an* Infant.

2. *Mr.* Marſhal *ſaith in* page 78. *Further to the Glory of the Grace of God, That this Union is fully Accompliſhed by Chriſt, giving the Spirit of Faith in the Reception of him; becauſe, by this Grace or Spirit of Faith, the Soul is inclined to an Active Receiving of Chriſt; and no doubt Chriſt is thus united to many Infants which have the Spirit of Faith, becauſe they are not come to the Years of Underſtanding.*

And theſe Two Authours I quoted in my *Vindication of the Antidote againſt Anabaptiſme*, in *pag.* 23, 24. But Mr. *B. K.* ſaid in anſwer to me, That we ſay, (ſaith he) the ſame thing with Worthy

thy Mr. *Marshal*, as this Gentleman might have seen how I charged him with abusing Mr. *Marshal* in *pag.* 27 of my *Reply* to Mr. *B. K.*

2. Pray consider further of that you charge me with in my Reply to Mr. *B. K.* and see if you cannot find that you are mistaken in the Drift and Scope of my Intention: For when I say Habitual Faith doth justifie a Person, I do not imagine that it lyeth in the Soul as a dead lifeless thing; for it is a Living Active Principle as it flows from God and Influenced by his Spirit; for the Apostle calleth it, The Grace of Life, of which the Elect are said to be Heirs; for it is a Ray of the Divine Nature, which when once a Soul is possessed of it, he is made a partaker of the Divine Nature; it is a created Quality or Instrument which God formeth in the Soul, even in the work of Regeneration.

Pray hear what Mr. *Samuel Winter* saith in his Book, p. 142. *Faith may be said to be passive in our Justification, because the Habit of Faith is passive before it puts forth any act; now we are justifyed so soon as by the Habit of Faith we are alive in Christ, in the first moment of our Conversion, before Faith puts forth any Act; Thus Children are Justifyed by the Habit of Faith: For as we were guilty of* Adams *Sin, which is imputed to us before we were active in giving consent unto it, so is the Righteousness of Christ Imputed to Children, before they put forth any Elicit Act of Faith; therefore I say they are capable of that passive Ordinance of Baptisme.*

3. Faith absolutely considered in it self, doth not justifie any Person, but Instrumentally in Conjunction with the Righteousness and Merits of Jesus Christ it doth: If an Instrument be made, it doth not act of it self without a hand to use it: Faith is but a Creature or Instrument, therefore

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it must be acted by the Agency of the Spirit of Christ: For it is the Faith of the Operation of God, *Colos.* 2. 12. And did I not Ascribe it to the Agency of the Blessed Spirit of Grace in that Head of my Book which this Person carps at.

4. And lastly, The Apostle saith in *Rom.* 8. *Who shall lay any thing to the charge of Gods Elect? It is God that justifyeth.*

Who is he that condemneth, it is Christ that dyed, yea, rather that is risen again, who is even at the Right Hand of God, who also maketh Intercession for us.

Heb. 12. 2. *Looking unto Jesus the Authour and Finisher of our Faith.*

Isa. 26. *Lord, Thou wilt ordain Peace for us, for thou also hast wrought all our Works in us.*

Thus you see in the General, That the Justification and Salvation of an Elect Sinner must be Intirely resolved into these Two things; namely, God's Mercy, and Christ's Merits.

2. More particularly: And first of all, I am apt to believe, This Person holds that there is more ways than one of Justifying God's Elect; even as Mr. *H. C.* held, 'That there is one way 'wherein God Justifyed the Adult, and that is 'by Faith; and the other of Justifying and 'Saving Dying Infants without Faith; or with 'Mr. *B.K.* which holds, Thatthere is one way of 'Justifying and Saving theAdult;but many ways 'to save Dying Infants, which we know not of; 'neither is it fit we should pry into it: And here I suppose lyeth the Snake in this Grass; and this is that which troubles him: But there is no Authority nor Countenance for any such Distinction or Conception to be found in the Covenant of Grace, no, nor in all the Sacred Scriptures beside; for there is but one way of Justifying and

Saving

Saving all sorts of Elect Sinners, Old and Young, *Jew* and *Gentile*, *Rom.* 3. 38. *Seeing it is one God which shall justifie the circumcision by Faith, and Uncircumcision through Faith.*

2. As there is but one way of Justifying all Gods Elect, Old and Young, *Jews* and *Gentiles*, so there is but one Lord, and one Faith, and one Baptisme; *Eph.* 4. 5. This one Lord is our Lord Jesus Christ, who is Lord over all God's Elect, Old, and Young; For God the Father hath chosen them from all Eternity, and given them to Christ to Redeem and fix in Glory, *Eph.* 1. 4. *According as he hath chosen us in him, before the foundation of the World, that we should be Holy.*

It is not said we would be Holy; No, But that we should be Holy: Away with that Cursed Doctrine of Free Will in Man, that is, in opposition to the Free Grace of God in Mans Salvation to *Rome*, from whence it came.

John 17. *As thou hast given him power over all Flesh, that he should give Eternal Life to as many as thou hast given him.*

I have manifested thy Name unto the Men which thou gavest me out of the World; Thine they were, and thou gavest them me, and they have kept thy word: I pray for them, I pray not for the World, but for them which thou hast given me; for they are thine.

And all mine are thine, and thine are mine, and I am glorifyed in them.

Thus you see Christ is Lord over all the Elect; they are all given unto him of the Father, and he must save them all: For he will save none but them which he Reigneth over: For Christ will say to the Wicked, *But those mine Enemies which would not that I should Reign over them, bring hither, and slay them before me.*

2. Here

2. Here is but one Faith, and that is that which is peculiar to all God's Elect. *Titus* 1. 1.

3. Here is but one Baptisme, and that is for none but the Elect of God; For it is the Baptisme of the Holy Ghost, and with Fire, which is the Internal Baptisme; but they are not Dipped into the Holy Ghost and Fire; but there is the pouring forth of the Spirit, and shedding abroad of the Graces of the Spirit into hearts; so that here is but one God that justifyeth, and but one Faith to be justifyed by, and but one way in which all the Elect shall be saved, *Isa.* 43. 11. *I, even I, am the Lord, and beside me there is no Saviour*; *Acts* 11. 12. *Neither is there Salvation in any other*; *for there is none other Name under Heaven given among men whereby we must be saved.*

And that is by Faith in the Righteousness and Merits of Jesus Christ.

Now if this Person had known of any other Way or Name whereby Infants must be saved, differing from that Name and Way wherein the Adult are saved, he should have done well to have informed us; for I must acknowledge my Ignorance thereof.

5. An Elect Dying Infant must be born again, or he can never be saved; for without Regeneration there can be no Salvation, either for Old or Young, it is impossible; for our Saviour saith in *John* 3 *Verily, Verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God: Jesus Answered, Verily, Verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

And if they cannot enter into the Kingdom of God, they can never be saved.

6. Christ

6. Christ must be formed in every Soul that is saved; There must be a New Creation; all Old things must be done away, and all things must become New: All the Graces of the Spirit must be infused into them, and all their Sins must be washed away in the Blood of the Everlasting Covenant: They must be Born of God, 1 *John* 3. 9. *Whosoever is born of God doth not commit Sin, for his Seed remaineth in him, and he cannot sin, because he is born of God.*

Here you see it is whosoever is born of God doth not commit Sin; that is, Rich or Poor, Male or Female, Old or Young; an Infant of Days, or an Old Man full of Years; whosoever he be that is born of God, doth not commit Sin: And why is it so? Why, Gods Seed remaineth in him; and because he is Born of God, this Seed of God is the Habits and Principles of Grace which hath subdued and conquered the Dominion and Reign of Sin, and he is now under the Dominion of Grace; so that now he cannot totally and finally Apostatize nor Sin himself back again into the Covenant of Works, in which he was Originally; that is, A Carnal State in Sin and Unbelief; for he is Born of God, and he cannot be Unborn again, nor Annihilated and Reduced to nothing in point of the Grace of Life; For whereever that Cœlestial Fire is once kindled, it can never be totally quenched nor extinguished by all the powers of Hell and Inbred Corruption.

7. That Soul that is thus born of God, is Justifyed; for you see he is fully Acquitted and Discharged from the Guilt of Sin, and Eternal Punishment thereof: For this Seed of God that re-

remaineth in him, hath so Sanctifyed and Cleansed him, as that the Filth and Pollution of Sin shall never destroy him: For as Justification hath subdued the Dominion and Reign of Sin, so Sanctification doth Weaken and Enervate the Power of Sin, and purge away the Filth and Pollution thereof; so as it shall never hurt him, nor hinder his Eternal Salvation; no more than the Ballast that is in the Ship, to keep her stiff and steady shall hinder her from Arriving safe at her Port: For the Remainder of Sin that is in a Believer keeps him Humble, and from being overset by Pride, his Sins shall not have Dominion over him; And though Grace be but habitual, yet it is durable; though it be the Seed of God remaining in him, yet there is a Prolitick Vertue in it which sanctifieth the Soul, and fits him for Communion with God: Habitual Grace may fitly be compared to Leaven, which of it self is of a defusive Active Nature, as in *Mat.* 13. 33. *The Kingdom of Heaven is like unto Leaven, which a Woman took, and hid in Three Measures of Meal till the whole was Leavened.*

Even so it is with the Kingdom of God, that is in every Converted Soul: It doth diffuse it self all over the Whole Man, it doth Leaven the whole Lump; it sanctifyeth him throughout in Body, Soul, and Spirit, the Plantation of Grace in the Heart of an Elect Sinner, is compared to the most passive Dispensations and Transactions that can be thought on. 1. It is compared to Seed that is Sown. 2. To the Natural begetting and Birth of a Child. 3. And lastly, It is compared to the Resurrection of the Dead: And what can be more passive than these?

Pray hear what that Late Famous Illustrious Divine of Worthy Memory Mr *Cotton* of *New England*, Delivered in a Conference held by the

Elders of the Churches there.

Saith he, Two things are meant by the word Faith, and may be said to be Passive in our Justification in a double respect, because ' a habit ' of Faith may be called Passive before it put- ' teth forth any Act, and we are justifyed as soon ' as by an Habit of Faith we are alive in Christ in ' the first moment of our Conversion, before ' Faith hath put forth any Act; as we were all ' guilty of *Adams* Sin, before ever we were Active ' to reach forth any consent unto it.

' Faith may be said to be Passive in our Justi- ' fication, because it doth not lay hold on Christ ' to fetch Justification from him, till Christ have ' first laid hold on us.

Thus you hear what the Opinion of this Great Man was touching this great Point, and how well Mr. *Winter* and he doth jump in their judg-ments.

8. And Lastly, saith our Opponent, There must be Faith to apprehend Christ, and take hold of him, and close with him: This is true, but it is Truth begun at the wrong end; for the main thing of all is omitted; For the Apostle saith, That we are rather apprehended of Christ; that is, Christ apprehends us first, before we can apprehend him. Pray mind three things, 1. Christ said unto his Disciples, *Ye have not Chosen me, but I have chosen you*; that was, Christ had chosen them first; for every Regenerate Soul doth chuse Christ; for it is said of *Mary* that she had chosen that better part that should never be taken from her; that was, she had chosen God in Christ, for the Object of her Love and Faith, and so do every Regenerated Soul.

2. It is said of Regenerated Souls, That they love God, but it is because he first loved us.

3. So we apprehend Christ, but it is because he first apprehends us: He apprehends us first by Love,

Love, before we can apprehend him by Faith.

'For Faith (as you heard) doth not lay hold 'on Christ to fetch Justification from him, till 'Christ first lays hold on us.

But Faith is the Uniting Grace.

2. The Soul must be united to Christ, and that must be done by Faith; The New Creature must be formed in the Soul of an Elect Sinner, and the New Creature must have all his Lineaments perfect, compleat, intire, and lacking nothing, there must be an Eye to apprehend Christ, or rather to be apprehended by him; and there must be a hand to receive him, though he receiveth us first, before we can receive him: For none can come to Christ, except the Father which sent him draw them, and Christ and the Father are one.

Christ that is formed within the Soul layeth hold on Christ without him by Faith; and unites the Soul unto Jesus Christ; in which act of God's he is fully and freely Justifyed, and not by Mans Acting Faith; though the Acting of a Persons Faith by the Influence and Agency of the Spirit of God in him; After he is Regenerated and Born of God may be an Evidence of his being justifyed, yet it is no part of his Justification; for he is justifyed freely by Grace; he is justifyed in the very first moment of God's planting the Seeds and Habits of Grace in him; and I wonder how any Persons dare deny this great Truth that do own the Scriptures; for it is as clear as the Sun that shineth, *Rom* 8. 33. *Who shall lay any thing to the charge of God's Elect, it is God that justifyeth.* Can any thing be clearer spoken than this is? And in this Great Truth lyes all a Christians Ground of Hope and Comfort, as the Apostle saith, *Christ in you, the hope of Glory*; And so this Union to Christ is brought about

passively with a respect to the Creature, but active with a respect to God; who is the Authour of all Grace; *For of his own will hath he begotten us again through Faith unto a lively hope*: And where then is Free Will in Man, or foreseen Faith in the Creature? as some poor deluded Souls dream on; but they may as well dream of this, as that Christ dyed as much for the Damned in Hell, as for the Saints in Heaven.

2. We must have the Spirit of Faith, before we can act the Grace of Faith: There must be the Habit of Faith before there can be an Act of Faith; there must be the Tree planted, before Fruit can be expected or produced: For there can be no Effect produced, before the cause be in being; for how can there be an Effect without a Cause? It is impossible: For of our selves we can do nothing: We are not able of our selves to think a good Thought, and how then can we act Faith of our selves under all these Circumstances, so as to be Justifyed in the sight of God: Pray consult the Sacred Scriptures for a clearer Light into this great Important Matter, *Eph.* 2. 8, 9. *For by Grace are ye saved through Faith, and that not of your selves, it is the Gift of God, not of Works, lest any Man should boast.*

If Man could be Justifyed and Saved by his own Acting of Faith, he would have whereof to boast; but you see that boasting in this point is totally excluded from the Creature; Therefore as I said in my former Book, in *page* 31. 'Justification is by the Habit of Faith, which is 'God's own Free Act in the Creature, and not 'by Mans Acting Faith.

For it is God that justifyeth: And pray mind what is written in the Sacred Word of God; and there you may see if you are not wilfully blind

blind at what door Justification and Salvation cometh in at, in *John* 1. 12, 13. *But as many as received him, to them gave he power to become the Sons of God, even to them that believe in his Name.*

But how come they to receive Christ, so as to be invested with this Great Power, and Glorious Priviledge; as that thereby they become the Sons of God, and believe in him; Is it by any Precedaneous Inherent Qualifications, namely, by foreseen Faith or Works, or by the power of Free Will in Man, as some carnally and corruptly maintain: O no, All these are Excluded you shall see; and therefore all you that are of this Erronious Opinion, mind well what is said in the following Verse; for unto you it is principally spoken; for here we have a full demonstration how this Receiving and Believing in Christ is brought about; by which an Elect Person cometh to be justifyed, *vers.* 13. *Which were born not of Blood, nor of the will of the Flesh, nor of the will of Man, but of God.*

Pray mind, It is said, which were born; That is, They were born of God at their Receiving of, and Believing in Christ: Here you see it is the New Birth, which introduceth all those Glorious Priviledges: Now pray tell us, if you can, What can an Adult Person do more in this Passive Reception of Christ (to which Believing is annexed) than a young Infant can; for you see all Power and Free Will in Man is Totally Excluded from the Creature in the Work of Regeneration, in the very same moment of which Transaction of God in the Soul Justification taketh place, and he is then acquitted from the Condemning Power and guilt of all his sins Original and Actual; therefore the Creature hath no hand in his own Justification: And thus you may

see by the Light of the Holy Scriptures, how all the Elect of God, Old and Young are brought into a state of Grace and Salvation; namely, by the powerful Operation of God's own Free Grace in the New Birth.

2. When a Person is Regenerated and brought into a Justifyed, Sanctifyed State, Can that Person act Grace of himself by Vertue of his being in that State? O no; nor by the Power of his own Free Will neither: *But the North wind must awake, and the South wind must come and blow upon Christ's Garden, before the Spices thereof can flow out.* Sol. 4. 16.

We cannot exercise Grace, though we are in a State of Grace without fresh supplyes of Grace; much less can a Person act Faith in his own Justification, which is compleated in the first Infusion of Gracious Habits and Principles into his Soul; *for God is the Authour and Finisher of our Faith*: It is God that ordains Peace for us, (but how doth God do it) by working all our works in us, *Isa.* 26. 12. God will have all the Glory of Mans Justification and Salvation to himself; for he will not give this his Glory to another, nor his Praise unto Free Will in Man; *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification and Redemption*, 1 *Cor.* 1 30.

4. Though Faith be the Instrumental Justifying Grace, yet all other Graces of the Spirit are in conjunction with it; for when ever Saving Faith is exercised, it ever worketh by Love, *Gal.* 5. 6 It may be said of Faith, and all the rest of the Graces of the Spirit, as it is said of the Living-Creatures, and the Wheels in *Ezekiel's* Vision, in *Chap.* 1. *When those went, these went, and when those stood, these stood; and when those were lifted up from the Earth, the Wheels were lifted*

up

up over against them, for the Spirit of the Living Creatures was in the Wheels.

Even so the Spirit of God is in all the Graces of the Spirit, which are planted in the Soul in the Work of Regeneration; and the Grace of Faith is the greatest Wheel among them all; it is as a Wheel within a Wheel; for as that moves, so all the rest of the Graces moves; and if that stands, all the rest of the Graces stands; and when Faith is Elevated and lifted up, all the rest of the Graces of the Spirit are Elevated, and lifted up also.

5. The Glory of God's preventing Love and Free Grace is as clearly displayed, and as much seen in the Justifying and Saving Elect Dying Infants, as it is in Justifying and Saving Adult Persons; for they have no more hand in their own Justification and Conversion, than an Elect Dying Infant hath in his. Pray, What hand had St. *Paul* in his own Justification and Conversion, when he was Riding post (as it were) to *Damascus* with his Pockets stuft with Warrants from the High Priest, to seize upon all that profest the Name of Christ, and fill the Jails with them; Why, he had even as much Inherent Power of himself, as dead *Lazarus* had in himself, to rise up out of the Grave from the Dead, or as an Infant hath in his own begetting and coming out of the Womb into the World, *John.* 1.13.

Now that you may see how far you are mistaken in your Judgment concerning mine, Pray look into my Reply to Mr. *H. C*'s last Shift, as I call it, in *page* 14. ' But I can do more than ' barely produce Scripture-Intimations to prove, ' That Children have had Faith; for they have

'not only had the habit of Faith, but have 'also exercised it, *Luke* 1. 44. there is one, '2 *Tim.* 1. 5. there is another; and that there 'was Infant-Believers besides these. I refer to 'one of my former Heads, to those Children that 'were brought to Christ. These were my words *verbatim.* This was in 1693.

Thus I have unfolded and explained my meaning concerning Habitual Faith, *viz.* That it doth not justifie any Person absolutely considered in it self; for it is God that justifyeth, because we are justifyed freely by his Grace; yet Faith doth justifie Instrumentally and Habitually in conjunction with the Righteousness and Merits of Jesus Christ.

For First. God the Father is the *Primum Mobile*, or first moving cause of our Justification decretally, which is a Fruit of his Eternal Electing Love of Good Will to Elect poor Fallen Sinners, *John* 3. 16. *Gal.* 1. 4. *Eph.* 1. 4, 5.

2. God the Son is the Meritorious cause of our Justification, 1 *Cor.* 1. 30. *Rom.* 8. 34.

3. God the Holy Ghost is the Applicatorious Cause thereof; It is the Spirit that applyeth the Redemption purchased by Jesus Christ; for it is he that taketh of Christ's, and sheweth unto us, *John* 16. 14.

4. And lastly, Faith is the Instrumental cause in Justifying and Saving all the Elect, both Old and Young; *Rom.* 3. 30. *Rom.* 4. 3. And thus, Though Faith doth not justifie as an Act of the Creature, yet it is the Act of Faith that Justifyeth: But, How is that? God is the Authour of it, and nothing of the Creature is in it: For doth not the Holy Scripture make a Testimonial Challenge upon this very account, *Rom.* 8. in

these

these words, *viz. Who shall lay any thing to the Charge of God's Elect? it is God that justifyeth: Who is he that Condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the righ hand of God, who also maketh Intercession for us.*

God is the Authour of our Faith, and also the Finisher thereof: Now, What is an Authour and Finisher of a thing, but the first Inventer and Perfecter of it; Or, as a Man that begins, and finisheth a thing of himself, without any Contrivance or Assistance of another; even so God is the sole Authour of Eternal Salvation: And Faith as it is of God's own contriving, it is his own Gift and Work in the Soul of a Convert; so that God will have all the Glory of his own Free Grace and Redeeming Love to himself; he will have no Co-partners with him in this wonderful great Work, which is greater than that was of making the World; For Christ never Dyed to make the World, but so he has to Redeem the Elect part of the World; therefore not unto us Lord, Not unto us, nor unto Free Will in Man, but unto Thee alone be the Praise, and the Glory of Thy own preventing Love and Free Grace.

Thus you see I have given my Judgment concerning Habitual Faith; and I find no cause to retract what I said in my Book of Reply to Mr. *B. K.* But I shall leave that part to yourself, because the Mistake is in you, and not in me; for you was so over and above eager upon the matter, that you overlooked that which I had written in the body of that Position, as hoping (I suppose) you had found something of False Doctrine whereof to Accuse me; but you mist your Mark; for I did there own the Agency of the Spirit, and I do also own the Instrumen-

tality of Faith in the Justifying and Saving all the Elect of God, both Old and Young; And this you may see is my Judgment, and hath been, by all my former Writings on this Subject; And I have clearly proved, That there is but one way of justifying and saving all the Elect, *viz.* both Dying Elect Infants, and Adult Believers.

6. And Lastly, I am Beholding to this Gentleman, be he who he will, *viz.* because he hath tacitly justifyed my Reply to Mr. *B. K.* In which Book I Exploded the Principles of the *Anabaptists* very fully, but he could find nothing amiss in it, but this, which he thought was a slip, which I have proved to be Orthodox and Sound, and I hope to his satisfaction, and the settlement of his Judgment; for it is according to the Declared Word of God; For if he could have found any other Flaw in it, I doubt not, but that I should have heard of it sufficiently by him, or by Mr. *B. K.* who is wholly silent in this Matter, and for this cause he ought to comply with it.

IN the Fifth and last place, I challenge all those that are against Infants-Baptisme and Church-Membership, either Learned, or Unlearned, Preacher, or Hearer; who hath so boldly and confidently asserted, That Young Infants are not capable of Receiving the Grace of Faith instrumentally, to Regenerate, and Sanctifie them by the Renewing of the Holy Ghost in the Blood of Sprinkling, to tell us how they can pray sincerely and heartily to God for the Salvation of their Dying Infants; or what they would desire God to do for them, or with them, when they are Dying, with a respect to their Future Estate; seeing they will not allow them capable of Receiving the Graces of the Spirit to sanctifie

and

and change their Natures, and justifie their Persons, and make them Partakers of the Divine Nature, that so they might be made meet to partake of the Inheritance with the Saints in Light.

First of all, They cannot pray that God would Illuminate their Dying Infants by his Spirit of Illumination, because they will not allow them to be any ways capable of Receiving the Spirit of Illumination, and therefore they quote one D. *Taylor*'s Corrupt Notion of Darkness, which they are very much enamoured with; which is this, *viz.* That Persons were as good pray that the Spirit of God should Illuminate a Stone or a Tree, as to pray that God would enlighten a Young Infant.

2. They cannot pray to God to quicken their Dying Infants, who are dead in Trespasses and Sins, and by Nature Children of Wrath, even as others; *Eph.* 2. 3. Because the Grace of Faith, which they deny them capable of, is the Vital Principle; it is that Grace which giveth Life under God by the Powerful Operation of his Spirit, and upholds and maintains it in all the Saints on Earth; for it is that which they do live by, *Heb.* 2. 4. *Heb.* 10. 38. *Gal.* 3. 11. Now the Just shall live by his Faith, and so they did in all Ages of the World; there is no alteration as to that.

3. Our Opponents cannot pray that God would give their Dying Infants a Real Interest in, and Union unto our Lord Jesus Christ, because that must be done by Personal Faith, which excludes Infants according to their own declared Principles.

4. According to their Principles, they cannot pray that God would free their Dying Infants from the Condemning Sentence of Eternal Damnation,

nation, because without Personal Faith, that can never be done; *John* 5. 24 *Verily, Verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath Everlasting Life, and shall not come into condemnation, but is passed from Death unto Life.* All Christ's Sheep shall hear his Voice, and they that hear, shall live, *John* 10.

5. They cannot pray that God would be reconcil'd to their Dying Infants, because, without Faith it is impossible to please God; And they assert, That Infants are not capable of Receiving the Grace of Faith.

6. They cannot pray that God would Justifie and Acquit their Dying Infants from the Guilt of *Adam*'s First Sin, by the application of the Righteousness and Merits of Jesus Christ unto their Souls, because that is the Righteousness of Faith; and they cannot pray for one without the other, because they always go together in justifying an Elect Sinner.

7. They cannot pray, That their Dying Infants may be Regenerated and Born again; because that must be done by the Grace of Faith, which the Apostle calleth Precious Faith, 2 *Pet.* 1. 1.

Here is precious Faith, and likewise precious Promises, and the Righteousness of God, and our Lord Jesus Christ, and the Divine Nature all in a Concatenation in Mans Justification, Regeneration, and Salvation, and are not to be parted asunder.

8. They cannot pray that God would Restore and Enstamp his Divine Image upon their Dying Infants, which was lost by our First Parents Unbelief in the Fall; and therefore it is impossible that can be done without the Grace of Faith: As Unbelief lost it, so

Faith

Faith Restores it again; for God will not Impress his Living Image upon Dead Sinners, but all the Elect are Heirs of the Grace of Life, 1 *Pet.* 3. 7. and they must be possessed of it before they dye.

9. And Lastly, Our Opponents cannot pray unto God for the Salvation of their Dying Infants, because they do not believe them to be capable of being in the Covenant of Grace, tho' all Persons may not be Saved that are in the Covenant of Grace; for there are many that are in that Covenant Externally by Profession only, and enjoy the External Priviledges thereot; and will plead them in the Great Day, whom Christ will never own nor save; but will say unto them, *Depart from me all ye workers of Iniquity, for I know you not, Luke* 13. 25, 26, 27. And yet notwithstanding, there shall not one Soul ever be saved out of the Covenant of Grace; for Christ knows all his Elect Sheep, for they hear his Voice, and he will own and save them all; But all those who are in the Covenant of Grace only Externally, and die so, Christ will never own nor save them; for they are none of his Sheep, they never heard his Voice, neither do they belong to his Fold; but are of Satans Herd: Thus you see our Opponents cannot pray for the Salvation of their Dying Infants, because they do not believe that they are capable of receiving the Graces of the Spirit which is the Means of Salvation.

2. It may be queried by our Opponents thus, *viz.* 'What good do the Prayers of Believing 'Parents do for their Dying Infants? And what 'Priviledge or Advantage do either their Li-'ving or Dying Children receive by it?

To which I thus Answer; It is a very great Priviledge: For first they being Members of the Church

Church with their Believing Parents have an Interest and Share in the Churches Faith and Prayers, *James* 5. 14, 15.

2. The Faith and Prayers of Godly Parents for their Children are very prevalent with God: Of which I shall give you four undeniable Instances for proof hereof.

The first is in *Mark* 5. *And behold there cometh one of the Rulers of the Synagogue Jairus by name, and when he saw him, he fell at his feet, and besought him greatly; saying, My little Daughter lyeth at the point of Death; I pray thee come, and lay thy hands on her, that she may be healed, and she shall live.*

And Jesus went with him, &c.

While he yet spake, there came from the Ruler of the Synagogues House, Certain which said thy Daughter is dead, Why troublest thou the Master any further.

As soon as Jesus heard the word that was spoken, He saith unto the Ruler of the Synagogue, Be not afraid; only believe: And he took the Damosel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel (I say unto thee,) Arise, and straightway the Damsel arose, and walked; For she was of the age of twelve years, and they were astonished with a great astonishment.

2. A Second Instance is in *Mark* 9. There was a Man that had a Son possessed of the Devil from a Child.

Verse 21. *And he asked his Father, How long is it ago since this came unto him, and he said, of a Child.*

And oft times it hath cast him into the fire, and into the waters to destroy him: But if thou canst do any thing, have compassion on us, and help us.

Jesus

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

And straightway the Father of the Child cryed out, and said with Tears, Lord, I believe, help thou mine unbelief.

The Father believed and prayed, and his Child was healed: As you may see in the 25, 26, 27. verses of the aforesaid Chapter.

3. A Third Instance is in *Mark* 7. 26, 27, 28, 29, 30. Here you may see that a Mother believed and prayed for her Daughter that was possessed with an Unclean Spirit, and she was cured.

4. The Fourth and last Instance is of a Nobleman in *John* 4. the Nobleman saith unto him, *Sir come down, Ere my Child die.*

Jesus saith unto him, Go thy way, thy Son liveth: And the man believed the word that Jesus had spoken unto him, and he went his way; and as he was now going down, his Servants met him, and told him, saying, Thy Son liveth: Then inquired he of them the hour when he began to amend, and they said unto him, Yesterday at the seventh hour the Feaver left him.

So the Father knew that it was at the same hour, in the which Jesus said unto him, Thy Son liveth, and himself believed, and his whole House.

Here are several things that did attend this Miraculous Cure which ought to be observed.

1. Here was the powerful Effects of the Noble-Mans Faith: He believed and prayed for his Child that lay sick, even at the point of Death, and God heard his Prayer, and answered him beyond his expectation; even in the very same hour when Christ said unto him, *Thy Son liveth.*

2. The

2. The Noblemans Servants that met him by the way, said unto him the very same words as Christ did, *viz. Thy Son liveth.*

3. The Noblemans Faith procured Spiritual Life also for his Child; For the Nobleman himself believed, and his whole House; therefore whatsoever Children he had besides this on whom the Miracle was wrought, whether Older or Younger, were all made Believers at that time; for the Nobleman himself believed, and his whole House: Faith and Prayers of a right kind doth wonderful things in the World; nay, let me tell you, it hath a very great hand in governing the World; especially in God's Providential Kingdom of Grace; *Mat.* 21. 22. *And all things whatsoever ye shall ask in Prayer believing, ye shall receive.*

Mark 11. 24. *Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*

Thus you see in these Four Miraculous Instances, what wonderful things Faith and Prayers of Believing Parents have done for their Children in Gospel-times: And the Door of Grace and Mercy is as wide now, as ever it was, if our Faith was but as great; for there lyeth our defect, even in our Faith: God is the same God now as he was then; He changeth not; He is Yesterday, to Day, and for evermore the same; God may Will a Change, but he never changeth his Will.

God's Covenant Love and Grace is as Copious and Extensive to Believers and their Children now, as ever it was; and God delights as much in Mercy now as ever he did.

3. And lastly, The Breasts of the Promises of Gods Covenant Love and Grace runs as fresh

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and as freely to Believing Parents and their Children now, as ever it did; and was but our Faith as great and as strong as theirs then was, we might obtain as Signal Mercies as they did, for there lyeth all the difference: For Christ saith now to us as much as he did to them that were about him then, *viz. Whatsoever things ye shall ask in Prayer believing, ye shall receive them*: And the best thing we can beg of God for our Children, is, that he would be graciously pleased to infuse Grace into their Souls in their Infancy; for this is the one thing necessary, that better part that shall never be taken from them, either Living or Dying; for if they have Grace when they are young, they can never lose it when they come to be old: Even as *Solomon* saith in another parallel case in *Prov.* 22. 6. *Train up a Child in the way, he should go, and when he is old, he will not depart from it.*

If this be true, with a respect to Childrens Civil Education, how much more must it be true of the Spirits Operation, after Grace is infused into them; for they shall never Apostate from it when they come to be old: *John the Baptist* had it when he was in the Womb, *Luke* 1. 44. *Johns* Father and Mother were both of them Believers, and in the Covenant of Grace.

But our Opponents Assert, that the Children of *Turks* and *Infidels* have as much Priviledge as the Children of Christian Believers: But the Fallacy of this Position appeareth in this; namely, That all Unbelievers and Infidels are spiritually dead, and therefore they cannot pray for Spiritual Life for their Children, before they have it themselves; for the Apostle St. *Paul* himself, who was Spiritually alive said, *For we know not what we should pray for as we ought, but as the Spirit it*

self

helpeth our Infirmities, &c. *Rom.* 8. 26, 27. So that the Children of *Turks* and *Infidels* have not so great a Priviledge, as the Children of Christian Believers: Hence we may observe what a Diabolical Principle this is of the *Antipædobaptists*, the like is not to be found among Christians; for by their Principle you see they cannot pray for Regenerating, Renewing, Sanctifying Grace for their Dying Infants, to make them meet to partake of the Inheritance with the Saints in Light, they can only pray that God would spare their Lives, as they may for the lives of their Horses or Swine, when they are like to Die.

But say some of the modest sort of them, we do dedicate our Children to God in Prayer for them as soon as Born; but what do this their Dedication signifie, when at the same time, they declare that there is no Covenant-Promise of Grace and Mercy belongeth unto them in their Infancy, therefore they dedicate them in their Unbelief, and likewise in their Childrens Original Sins, which is such a Sacrifice as God abhors; for it is to offer up unto God a corrupt thing, and no unclean thing shall enter into Heaven: If God will not accept of the Lame, Blind, nor Sick for Sacrifice, as in *Mal* 1. 8. Much less will he not accept of the Dead for Sacrifice; for our Opponents do not believe either that God can or will give their Children the Grace of Life during their Infancy; therefore they offer up their Spiritually dead Children unto the Lord for Sacrifice, which is such a Sacrifice as is repugnant to Divine Institution; and therefore instead of a Dedication, it is a Provocation, and they are guilty of Superstition; for unless they come to God by Faith, in the

Promise

Promise of Grace for their Children, according to *Acts* 2. 39. and so offer them up to God through Faith in the Righteousness and Merits of Jesus Christ in the Covenant of Grace; it availeth them nothing, and worse; for they do offer up their own Unbelief and their Childrens Original Sins together, because they do utterly deny that there is any such thing as a Covenant Promise now under the Gospel belonging unto them in their Infancy; for they contemn and ridicule the very Notion of it, as is plainly to be seen in Mr. *H. C's.* Book, in Answer to me, in these words, *viz.*

'I think Transubstantiation, Habitual Faith, 'and the Infant Seed of Believers in the Cove-'nant, are Terms equally allowable, and pro-'bably equally understood among their various 'Professors.

But the great Reason why the *Anabaptists* will not allow that Young Infants are capable of receiving Grace in their Infancy, is, because they cannot make visible Profession of their Faith: But what though they cannot do that, yet they are capable of receiving and possessing of it; as I have sufficiently cleared and proved.

Lastly. It may be objected, That it is not a fit time for us Protestants to have differences one with another; but we should all unite in Love and Peace: This latter would be very acceptable indeed, provided it might be upon True Gospel-Grounds of Love and Union, which the Scripture directs us unto, namely, Peace and Truth, which God hath joyned together; the want of which is the cause of this my proceeding, and also my Warrant for so doing, *viz.* to detect and extirpate the cause of our Differences and Animosities; For what is the cause of all those

those Divisions and Commotions which are in the Christian part of the World but Errours and Heresies; for it is that that lyeth at the bottom of all; and how can this be remedied, but by convincing People of the Danger and Eternal Mischief that doth attend them; for if we could but remove the Cause, the Effect would cease; withdraw the Fuel of Errours, and the Fire of Contention and Division will soon be Extinguished and go out; there are Scriptural Prophesies to be Accomplished, and many Gracious Promises to be fulfilled, which these Errours and Heresies will hinder and obstruct, till they are taken out of the way; they are stumbling blocks that lye in the way both of *Jews* and Carnal Idolatrous *Gentiles*; and therefore it is high time to bear a Testimony against them, because the Lord is at hand.

1. These Errours and Heresies do hinder Union in Mind and Judgment, 1 *Cor.* 1. 10. *Now I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same mind, and in the same judgment.*

2. It obstructs Union in Love and Affection, and in Joy and Consolation: *Phil.* 2. *Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind*

3. These differences in Opinion hinder us from glorifying God with one Mind, and with one Mouth, as the Apostle exhorts us unto.

4. It hinders Union and Concord in the Worship and Service of God, for we ought to serve the Lord with one consent, *Zeph.* 3. 9.

5. These Differences hinder Union in Faith and Edification, *Eph.* 4. 5, 6, 13, 14.

6. And

6. And lastly, These Errours and Heresies do hinder and obstruct the latter day Glory, and will hinder the fulfilling the Prophesies and Promises thereunto belonging, as Antichrist the Great doth, till they are taken out of the way: For there are Glorious Promises Inveloped in the Prophesies, which do all belong unto Gods Churches and People, *Zech.* 14. 5, 9.

Thus you see in these Six Instances, what a pernicious, mischievous thing these Errours in Judgment are among the Churches and People of God; so that this Objection carryeth no proportion of worth or weight in it. Thus I have unravelled our Opponents Principles, and totally confuted them; so that I have now done with them; and I desire them all to consider seriously of what I have said, and also proved by Scripture against their Opinion; and if any of them shall attempt to Reply to what I have written, I desire them to give a plain Categorical Answer unto the most material points thereof, without any Equivocation, Evasion, or Mental Reservation, and prove what they write by clear Evidence produced from the Holy Scriptures.

1. I would desire our Opponents to lay down the Covenant God Established with *Abraham* and his Seed; and also that Covenant God made with *Moses* and *Israel* upon *Mount Sinai*, fairly at length as they are laid down in the Holy Scriptures, which I find they generally omit; and for what reason I conceive, and they themselves very well know.

2. I would desire them if they can, to prove by the Holy Scripture, that God did ever cast out and excommunicate the Children of Believing Parents out of the Church and Covenant

of

of Grace ſince Chriſt came in the Fleſh, and what Actual Sin they were guilty of which provoked God thereunto.

3. I deſire them to prove that Infants are not capable of being taught of God now, as well as they were under the Law.

4. I deſire them to prove, that all the Priviledges which Children enjoyed under the *Moſaick* Law were deſtroyed by the coming of Chriſt in the new Diſpenſation of the Goſpel.

5. I would deſire them to prove by the Sacred Scriptures, that God hath one way, wherein he ſaves Elect Dying Infants, and another way wherein he ſaves Adult Believers.

6. I deſire them to prove, that Dying Infants can poſſibly be ſaved, without being Regenerated and Born of God, and alſo without the Grace of Faith.

7. I deſire them to prove that Dying Infants may be Saved that are not Elected; becauſe if they are Elected, then the Grace of Faith doth of right belong unto them, *Tit.* 1. 1. *Eph.* 2. 8.

8. I deſire them to prove how Dying Infants may be ſaved without an Intereſt in, and Union unto Jeſus Chriſt, ſeeing that cannot be Effected without the Grace of Faith, as they themſelves hold and declare.

9. I would deſire them to ſhew us, how Dying Infants may be freed from the condemning Sentence of the Law, without the Grace of Faith, or being in Chriſt Jeſus, *Rom.* 8. 1.

10. I would deſire them to prove by the Sacred Scripture, that the Righteouſneſs and Merits of Jeſus Chriſt doth Juſtifie and Save a Dying Infant without the Grace of Faith, as Mr. *H. C.* hath affirmed, and indeed it muſt be ſo according to their Principle, which is repugnant to the Scripture.

11. I deſire

11. I desire them to prove by the Sacred Scripture, that ever any Soul, Old, or Young, Infant or Adult, was saved without being in the Covenant of Grace, and then let them tell us how Dying Infants can be saved without Grace.

12. And lastly, I desire them to shew us how they can pray for their Dying Infants according to their Principles; so as they may receive any saving benefit by it.

A Full Candid Answer to these Twelve Points I challenge and expect from you; or an Ingenuous Complyance and Submission thereunto; One of these two will be your Honour, and the contrary a Disgrace.

I pray God sanctifie these Truths unto you all, and give you all a good understanding in these New Covenant Mysteryes, which is the worst harm I wish to any of you; for I can truely say, I love your Persons, though I hate your Principles, because they are abominable in the sight of God. I desire, if the Lord see good, that we may all be of one mind, and one heart knit together in Love, that we may serve the Lord with one consent; for there is but One Lord, One Faith, One Baptisme, One God and Father of All, who is above All, and through All, and in you All, that so we may keep the Unity of the Spirit in the Bond of Peace.

Beloved in the Lord.

IN this my Book, I have in the first place given an Answer to a Book falsly said to be An Apology for Mr. *Shute*, which is mightily Admired and Cryed up by the *Anabaptists*.

2. I have Answered a Letter sent me the last Year, without Name or Date, by one of that Leaven with the aforesaid Book inclosed in it.

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3. I have vindicated the Honour of that Late Worthy Divine, Reverend Mr. *F. Mence*, by confuting Mr. *H. C*'s Topping Arguments which he produced to prove the *Abrahamiacal* Covenant to be but a Covenant of Circumcision, or a Covenant of Works.

4. Wherein he laboured to prove the *Sinai* Covenant a Covenant of Works, I have confuted him also, by proving it to be a Covenant of Grace.

5. I have also answered a Letter sent me this Year by an unknown hand, about the Great Fundamental Doctrine of Justification.

6. And Lastly, I have proved that by the Doctrine and Principles of the *Anabaptists*, That none of those Persons that hold it, can pray for the Justification, Regeneration, and Salvation of their Dying Infants any more than for their Dying Horses or Swine; which is only that God would spare their Lives, because it is inconsistent with their Principles; for they utterly deny that young Infants are capable of receiving the means of Justification, Regeneration, and Salvation, *viz.* The Graces of the Spirit of Christ to sanctifie and change their Natures, and make them partakers of the Divine Nature, therefore I Challenge them in particular to Answer this one single Point by giving us some particular Instances of any of their Ministers, Teaching and Exhorting Parents to pray for Renewing, Sanctifying, Saving Grace for their young Babes, or when any of them did ever pray in this manner for Dying Infants, either for their own or others; for without Renewing Sanctifying Grace, they can never be saved; as I have sufficiently proved: And what a Monstrous Corrupt Opinion must this be, under these Considerations that are of such an Abominable Consequence? From which Principles, Good Lord, Deliver us.

FINIS.

MR87

POSTSCRIPT.

I FIND that this Anticovdnant Principle is but of a late Date here in *England*, as appeareth by what Mr. *Thomas Wall* hath written concerning them in his Book, Intituled, *Ancient Truth Revived*, in *page* 36. (saith he) 'We read 'of one *John Smith*, first a Minister in *England*, 'after joyned himself a Member of the *English* 'Church at *Amsterdam*, where *Henry Ainsworth* 'was Teacher; and for Sin *Smith* was cast out 'of that Church: Soon after, Satan drew him 'to deny the Covenant preached to *Abraham* to 'be the Covenant of Grace, which led him to 'deny his Baptisme received in his Infancy; 'and though there were mauy more then of 'his Judgment, yet they knew not where to 'have an Administrator to begin Baptisme by 'Dipping; therefore as Satan had begun to in-'struct him, he added Sin to Sin, and Bapti-'zed himself: Then he Baptized one Mr. *Helvish* 'and *John Morton*, with the rest; and this is 'Testifyed by one Mr. *Joseph*, who as he saith, 'was one of them; and after by Grace renoun-'ced their Evil doing, and writ a Book against 'them, Intitled *A Discovery of the Errors of that* '*People, in the Year* 1623. *pag.* 65. Likewise '*H. Ainsworth* saith Mr. *Smith* Baptized himself 'in his Book called *The Defence of the Holy Scrip-*'*ture*, writ against *Smith*, *pag.* 69. 82. So saith 'Mr. *Clifton* in his Christian Plea against *Smith*, '*p.* 185. 224. Now let the Wise Judge in what 'abominable disorder they retain their Baptisme 'ever since from Mr. *Smith*; and whether it 'stinketh not in the Nostrils of the Lord, ever

[illegible], as the Ministry of *Corah* and his Company did. In his Table of particulars, where in this passage is directed to it, is queryed, Who began Baptisme by way of Dipping among the *English* People that calls themselves Baptists? The Answer is, *John Smith*, who Baptized himself.

Thus you may see upon what a rotten Foundation the Principles of the Anabaptists is built, and at what Door that Anticovenant Doctrine came in at among us in *England*; therefore it is of the Earth, and but a Humane Invention, and ought to be abhorr'd and detested by all Christian People.

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